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For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. III.

IN my last, p. 265, I gave a succinct detail of the circumstances which led to the publication, in 1540, of the work entitled, "A necessary Erudition of any Christian Man." * I shall now proceed, agreeably to my promise, to lay before the reader an abstract of its contents, from which it will appear that, since the year 1536, when the Ten Articles were framed, but little progress had been made in the work of reformation.

ABSTRACT OF THE NECESSARY ERUDITION,
&c. OF 1540.

I. FAITH, as this work affirms, stands in two several senses in Scripture: the one a persuasion of the truths both of natural and revealed religion, wrought in the mind by the Holy Spirit: the other such a belief as begets submission to the will of God, and hath hope, love and obedience to God's commandments joined to it. This last was Abraham's faith, that also which according to St. Paul works by charity, and which is professed in baptism; whence Christians are called the *faithful*. Those Scriptures, where it is said that *we are justified by faith*, do not mean that we are justified by faith, as it is a separate virtue from hope and charity, fear of God, and repentance. They mean faith neither only nor alone, but, with the foresaid virtues coupled together, containing the obedience to the whole doctrine and religion of Christ. As for the definition of faith, which some proposed, as if it were a certainty that one was predestinated, it was asserted, that no such account of it, could be found either in Scripture or the Doctors: nor indeed could such a thing be known; for though God never failed in his promises to men, yet such was the frailty of men that they often failed in their promises

to God, and so did forfeit their right to the promises which are all made on conditions that depend on us.

II. Faith having been thus explained, there followed a large paraphrase of every article in the CREED. In this exposition, however, there is nothing which would have been controverted between the Papists and Reformers, excepting the definition of the Holy Catholic Church, which it is said, "*comprehends all assemblies of men over the whole world that receive the faith of Christ, who ought to hold an unity of love and brotherly agreement by which they become members of the Catholic Church.*" Much is subjoined to prove the unreasonableness of making unity to consist in submission to the Pope.

III. The number of SACRAMENTS was fixed at *seven**. 1. *Baptism* which was explained in the same manner as in the former articles (p. 261), except that original sin was more enlarged on. 2. *Penance*. Under this head the merit of good works was rejected, though they were declared to be necessary: and men were in-

* It is worthy of remark, that this question was decided contrary to the opinion of Cranmer, whose sentiments upon it may be seen at length in the Twenty-first Number of the Collection of Records, contained in Vol. I. of Burnet's History of the Reformation. If we possessed equal means of forming a judgment with respect to the other points discussed, we should probably discover that Cranmer had found it necessary to make considerable concessions to the prejudices of his brethren. But even admitting this work to be a fair exposition of the opinions entertained by Cranmer in the year 1540, a very slight perusal will satisfy the candid reader that there were some of these which he did not long retain, but which his increasing acquaintance with scriptural truth induced him to abandon.

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structed to depend wholly on the sufferings of Christ. 3. *The Eucharist.* Transubstantiation and the benefit of hearing mass were fully asserted, and communion in both kinds declared to be unnecessary, because of the concomitancy of the blood with the flesh. Some good rules, however, were added respecting the disposition of mind which ought to accompany a participation of this sacrament. 4. *Matrimony*, the bond of which was said on no account to be dissoluble. 5. *Orders*, which were to be administered according to the New Testament; the particular forms of electing, presenting, or appointing ministers, being left to the laws of every country. Their office was to preach, to administer the sacraments, to bind and loose, and to pray for the whole flock; which office they must execute with such limitations as were fixed by the laws. 6. *Confirmation*, which was of great advantage, though not necessary to salvation. 7. *Extreme unction*, whereby remission of sins was obtained to those who by penance were restored to a state of grace.

IV. An explanation of the TEN COMMANDMENTS succeeded, which contained many valuable rules of conduct. The *second* appeared as a distinct commandment, the words, "For I the Lord thy God," &c. to the end being left out*. With regard to worshipping images and praying to saints, nearly the same directions were given as in the articles of 1536. (p. 263.) A rest from labour every seventh day was said to be ceremonial, and to be obligatory only on the Jews; the spiritual meaning of this rest being to abstain from sin and carnal pleasures. We are bound, however, by the fourth commandment to cease from labour, that we may serve and worship God, on the days appointed for that purpose; and on those days we ought to examine our conduct during the past week, amend it where it has been amiss, and give ourselves to prayer, reading, and meditation.

V. In the Exposition of the LORD'S PRAYER it was stated, that prayer should be made in the vulgar tongue, in order that the minds of men might

* This omission was agreed to, in order to meet the objections of Gardiner, who had wished both to shorten the commandment and to combine it with the first.

be more effectually stirred up to devotion.

VI. In explaining the AVE MARIA, which was to be used in commemoration of Christ's incarnation, and in praise of the blessed Virgin, the history of Christ's coming into the world was opened.

VII. The succeeding Article respected FREE-WILL, which, it was said, must be in man, otherwise all precepts and exhortations would be to no purpose. It was defined to be "a power of the will joined with reason, whereby a reasonable creature, without constraint in things of reason, discerneth and willeth good and evil; but chuseth good by the assistance of God's grace, and evil of itself." This faculty was said to have been perfect in paradise, but to have been greatly impaired by Adam's fall. Now, however, by an especial grace, (which was offered to all, but enjoyed only by those who with free-will do accept it), it was restored, that with great watchfulness we may serve God acceptably. But though free-will be still in man, the grace of God both preventing and assisting, is necessary both to begin and to perform every good work. All men ought therefore most gratefully to receive and follow the motions of the Holy Ghost, and to beg God's grace with earnest devotion and stedfast faith; and in that case it will be granted according to God's promise. God, it was added, is not the author of sin, nor the cause of man's damnation; as men draw on themselves destruction by sin. Preachers, therefore, were enjoined neither so to preach the grace of God as to take away free will, nor so to extol free-will as to derogate from the grace of God.

VIII. The doctrine of JUSTIFICATION was next laid down. The miseries of man by nature, the guilt of sin, and the unspeakable goodness of God in sending Christ to redeem us by his death, having been premised, Justification was stated to be the making us righteous before God, whereby we are reconciled to him, and made heirs of eternal life; that by his grace, walking in his ways, we may be reputed just in the day of judgment, and so attain everlasting happiness. God is the chief cause of justification, yet man, prevented by grace, is by his free consent and obedience, a worker towards attaining it. For though pro-

cured only through the merits of Christ's death, yet many things must be done to attain a right and claim to that which, though offered to all, is applied but to few. We must have a stedfast faith, true repentance, real purposes of amendment, committing sin no more, but serving God all our lives: and if we fall from this state, it being certain that we may fall away from our justification, we must recover it by penance, fasting, alms, prayers, with other good works, and a firm faith, going forward in mortification and obedience to the laws of God. All curious reasonings about Predestination were to be set apart: there being no certainty to be had of our election, but by feeling the motions of God's Spirit in us, by a good and virtuous life, and by persevering in it to the end. Therefore it was to be taught that as, on the one hand, we are to be justified freely by the grace of God, so, on the other hand, when it is said, *we are justified by faith*, it must be understood of such a faith as includes the fear of God, repentance, hope, and charity. All these must be joined together in our justification, and though imperfect yet God will accept them freely through Christ.

IX. GOOD WORKS were stated to be absolutely necessary to salvation, and to consist not in outward actions merely, but in inward spiritual affections, as the love and fear of God, patience, humility, and the like: not in superstitious observances, and human inventions, nor in moral works done by the strength of natural reason; but in works of charity flowing from a pure heart, a good conscience and faith unfeigned; all which were declared to be meritorious towards attaining everlasting life. Fasting, alms-deeds, and other fruits of penance, were also particularized. The merit of Good Works was to be reconciled with the freedom of God's grace, because our works are done by his grace, so that we have no cause of boasting, but must ascribe all to the grace and goodness of God.

X. The last chapter gave the same view of PRAYERS FOR SOULS DEPARTED, which was contained in the Articles of 1536. (p. 263.)

For the above abstract of "A Necessary Erudition of any Christian Man," as published in 1540, I am chiefly indebted to Bishop Burnet's

History of the Reformation *, to whose account Strype refers † as authentic. The work itself is said, by Strype, to have been "chiefly of the Archbishop's (Cranmer) composing." We have already alluded, however, to some points on which the opinions of that great man were evidently at variance with those exhibited in the *Formulary* ‡: and if a comparison be instituted between the sentiments which are here maintained on the points of faith and justification, with those expressed in the discourse of Cranmer written three years after, and inserted in the *Christian Observer*, for April, p. 190, a very remarkable difference will be discovered. But I will reserve to another opportunity the remarks which may be requisite for fully elucidating this subject.

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To the Editor of the Christian Observer

THE annexed Memoir of that eminent- ly pious woman Mrs. Savage, is ex- tracted chiefly from her Diary, and though in an imperfect state, I trans- mit it to you, that you may judge whether its probable utility gives it any claim to insertion in the *Christian Observer*. The well known character of both her father and brother (Philip and Matthew Henry) may render it interesting to your readers.

Yours,
E. P.

A SHORT ACCOUNT OF THE LIFE OF
MRS. SAVAGE, ELDEST DAUGHTER OF
THE REV. PHILIP HENRY, OF BROAD-
OAK, IN FLINTSHIRE.

THIS excellent woman was born Au-
gust 7th, 1664. At the early age of
seven years, she could readily con-
strue a psalm in the Hebrew Bible.
The disposition which she manifested
to engage in the pursuit of Hebrew
literature induced her father to com-
pile an English grammar for her use.
He also taught her to write, and at
ten years old she used to write the
sermons which he preached with to-
lerable exactness. She mentions in

* Edition 1715. Vol. I. p. 274, &c.

† Life of Cranmer, p. 77.

‡ See notes, p. 325 and 326.

her Diary, that she afterwards read these sermons with great comfort and edification, at the distant period of sixty years. She was remarkably happy in her natural temper, which was cheerful, easy and affectionate. She was piously disposed even from her childhood, and very sensible of the religious advantages which she enjoyed in the instructions and example of her excellent parents : and she was careful to profit by them. She continued to write down the sermons of the ministers whom she attended, even to old age ; and she was in the habit of carefully reading over what she had written, endeavouring to fix on her memory such particulars as related to practice, and frequently praying over them in her closet.

In her sixteenth year she partook, for the first time of the Lord's Supper, and on that occasion she devoted herself to God, with a sincerity and solemnity which proved a source of satisfaction to her in after-life. She was accustomed to take an exact account of her frame and temper, whenever she joined in that ordinance ; a circumstance which fully evinced the high value and esteem she entertained for it.

At the age of twenty-three, she was married to Mr. John Savage, of Wrenbury-Wood, in the County of Salop. In this relation it was her uniform desire and endeavour to discharge its peculiar duties, as well as to adorn in all things, the doctrine of God her Saviour. She and her husband made it their constant practice to pray with each other morning and evening, besides engaging in family and private devotion. Providence continued them long together, no less than forty years, blessings to each other and to all around them, so far as their influence and ability extended.

Mrs. Savage was the mother of nine children, many of whom died in their infancy : four daughters survived her, who rose up to call her blessed. She was remarkable for her care and tenderness towards her children in their infancy, but still more for the concern which she manifested for their souls as they grew up and became capable of receiving instruction. Not only was a considerable part of the sabbath evenings devoted to the important duty of instructing them, but it was her daily endeavour, both by precept and example, to train them in the

way wherein they ought to go. She had a happy method of rendering religion interesting to young people, by encouraging them to ask questions and to converse freely on the subject ; and she was careful not to represent it in a forbidding light, by any thing harsh or severe in her manners or temper : and to these means of improving their minds, she daily added the most affectionate prayers both with them and for them. Many instances might be adduced of her pious care over them, both in the serious advice which she gave them, and in the letters which she wrote to them when abroad. Whenever she saw it needful to give them reproof, it was always done in a manner which shewed that she had nothing in view but their real welfare.

Mrs. Savage had much pleasure in the company and converse of her friends, and particularly of pious ministers ; but her chief delight was in her closet : she was constant in her retirements morning and evening, and in the latter part of her life at noon also ; in reading the Scriptures ; singing a psalm or hymn and praying : and though these exercises were so frequent and fervent, yet she suffered them not to interfere with her domestic duties. She had recourse also to the duty of prayer upon any remarkable tidings, or occurrence, either merciful or afflictive, usually retiring to her closet on such occasions, to pour out her heart before God : and in her old age she was still more abundant in this duty. If left alone at her work, she was often found by her family on their return, in a praying posture. Her first words when she awoke in a morning consisted generally of some petition or ejaculation, and in the same manner did she close the day. Her love to the Word of God was no less remarkable than her spirit of prayer. She might truly be said "to meditate therein day and night." She had treasured in her memory psalms, hymns, and catechisms which she could repeat to herself with pleasure and profit during the waking hours of night ; and by frequent reading of the Book of Psalms, she had learned the greatest part of them by heart. In some of the last years of her life, she usually kept her Bible within her reach while she was at work, that she might readily turn to such texts as were the subjects of her

thoughts and meditations. She also delighted much in reading books of practical divinity, as "Bennett's Christian Oratory, Rowe's Devout Exercises, Watts's Sermons, and Baxter's Saint's Rest"; but especially her father's Expositions of Scripture, with the reading of which she usually began the day. Biographical accounts of eminently pious persons were likewise a favourite study with her: from these it was her practice to make extracts for the use of herself and her family. Notwithstanding the variety of those occupations which have been already mentioned, she was remarkably diligent in business, carefully redeeming the time, so that those who lived the longest with her think she was scarcely chargeable with the loss of an hour. The pleasure with which she gave alms, or did any kind offices to the poor or afflicted, is not to be described. She willingly employed herself in making garments for them, and she always gratefully acknowledged the goodness of God in giving her ability to supply their wants. She was observed to be most cheerful on those days in which she had most calls upon her charity.

The submission to the will of God manifested by this lady, on the death of her only son, was extraordinary, and satisfactorily evinced the excellency and reality of her religious principles. She received, on that melancholy occasion, many consolatory letters from her friends, particularly one from the Rev. Mr. Finch, of Warwick; a part of her answer to that gentleman is as follows:

REV. AND DEAR SIR,

"I esteem it a high favour that you should take so much time from your weighty employments to write to me, and for all your kind expressions of tender sympathy; it is a demonstration that you are qualified (as every minister should be) to bind up broken hearts, and to speak a word in season to them that need it. It has pleased our heavenly Father in wisdom to chastise us, by taking away the desire of our eyes with a stroke; yet I desire to justify him in all his dealings. From his good hand nothing can come amiss. I was ready to say this same shall comfort us, and that he would be serving God on earth, when we are silent in the dust; but infinite wisdom hath ordered otherwise, and

shall human folly dispute? Our wise and tender physician knows what is best for us. We were too easy, too happy, ready to think our mountain stood strong; but, alas! we were soon convinced of the contrary. I would now make it my greatest care to improve the providence. To lose such a dear child, and not to be benefited by the affliction, would double the loss. You well apply the words of David, 'I shall go to him, &c.' not only to him to the grave, but to him in heaven, to be joined to that blessed choir of which he spoke a few hours before his death. Though we are much at a loss as to the particular meaning of this providence, yet in general we are sure *it is well*. I have now one less tie to draw me downward, and shall have so much less care in my dying moments.

"SARAH SAVAGE."

Wrenbury-Wood, March, 1720.

Mrs. Savage died, February 27, 1752, in a good old age: her death was sudden: she dropt mortality without being herself sensible of the change, till she found herself amongst the blessed spirits of just men made perfect in the world of light—the world to which she was allied; being already formed by a perseverance in holiness, to the temper and disposition of it. She had lived a holy, cheerful life; she had made religion her business, her early choice; and she was an ornament to her profession through all the different scenes and periods of life. Useful, beloved, meek, humble, and charitable while on earth; she is now to receive the reward of the inheritance, which is incorruptible and undefiled, and which fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation.

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For the Christian Observer.

ON THE PASSING OF THE RED SEA,
EXOD. XIV. 21, 22.

MR. NIEBUHR, in his *Travels through Arabia and other Countries*, Vol. I. sect. 6. chap. vii. mentions his having forded the Red Sea, but it was near Suez, and consequently much nearer the extremity of the Gulph than where the Israelites passed. "Perceiving," says he, "that the tide was

ebbing, we ventured to ford this part of the Gulph. We succeeded happily a little north from the ruins of Kolsum. Our camels walked steadily: and the Arabs, who waded, were only in water to the knees. This was, perhaps, the first time that any Europeans attempted to pass here in this manner. This attempt shewed us, that the waters in the Gulph are much influenced by the tides, and convinced us that, in the ebb, the Red Sea may be safely passed on foot."

The inference which Mr. *Niebuhr* draws is a general one, and one that is not deducible from the single trial which he made. It cannot even be concluded, from the above premises, that the Red Sea is fordable where the Israelites passed it, for Mr. *Niebuhr* forded it almost at the extremity, where it may naturally be expected to be shallow and narrow, whereas the Israelites crossed it in a very different place. Should we, however, grant that he has proved as much as he seems to suppose, this would not account for the fact as it is stated in the Sacred History. The circumstances of this are such, that we must either allow it to be miraculous, or refuse our assent altogether to the account which Moses has given us. And being reduced to this dilemma, what can be satisfactorily offered against our considering the passage of the Red Sea as a miraculous one, agreeably to the following convincing reasoning of two very celebrated travellers?

"Over against *Jibbel Allackah*," says Dr. *Shaw*, in his *Travels*, tom. iii. part i. chap. v. "is the Desert, as it is now called, of *Sdur*, (the same with *Shur*, Exod. xv. 22.) where the Israelites landed, after they had passed through the interjacent Gulph of the Red Sea. This Gulph stretches itself nearly north and south, and therefore lies very properly situated to be traversed by that *strong east wind* which was sent to divide it. The division that was thus made in the channel, the *making of the waters of it to stand on a heap*, their being a wall to the Israelites on the right hand and on the left, besides the twenty miles distance, at least, of this passage from the extremity of the Gulph, are circumstances which sufficiently vouch for the miraculousness of it, and no less contradict all such idle suppositions as pretend to account for

it from the nature and quality of tides, or from any such extraordinary recess of the sea, as it seems to have been too rashly compared to, by *Josephus*."

"It was proposed to Mr. *Niebuhr* when in Egypt," says Mr. *Bruce*, in his *Travels*, Book I. chap. ix. "to inquire, upon the spot, whether there were not some ridges of rocks where the water was shallow, so that an army, at particular times, might pass over? Secondly, whether the Etesian winds, which blow strongly all summer from the north-west, could not blow so violently against the sea as to keep it back on a heap, so that the Israelites might have passed without a miracle? And a copy of these queries was left for me to join my inquiries likewise.

"But I must confess, however learned the gentlemen were who proposed these doubts, that I did not think they merited any attention to solve them. The passage is told us, by Scripture, to be a miraculous one; and, if so, we have nothing to do with natural causes. If we do not believe Moses, we need not believe the transaction at all, seeing it is from his authority alone that we derive it. If we believe in God, that he made the sea, we must believe that he can divide it when he sees proper reason, and of this he must be the only judge.

"If the Etesian winds, blowing from the north-west in Summer, could heap up the sea as a wall on the right, or to the south, of fifty feet high, still the difficulty would remain of building the wall on the left hand, or to the north. Besides, water standing in that position for a day must have lost the nature of a fluid. Whence came that cohesion of particles, that hindered the wall to escape at the sides? This is as great a miracle as that of Moses!"

J. F. H.

To the Editor of the *Christian Observer*.

THE doctrine of *Justification by Faith alone* having been ably supported by the writers in your valuable *Miscellany*, permit a constant reader of it to offer to your attention the following passage taken from a Sermon of Bishop *Andrews* upon the Temptation of Christ, one of seven which I hap-

pened to meet with during the late season of Lent. The passage alluded to, appeared to me more particularly *satisfactory*, as coming from the pen of a man whose name stands deservedly so high in our excellent Church.

"The Papists ask," observes the pious Bishop, "where we find *only* in Justification by Faith? Indeed we do not find it; but we do find, that by faith, and nothing else, we are justified. Rom. iii. 28, and so we may well collect it by faith *only*. "By grace we are saved through faith, and that not of ourselves it is the gift of God," Ephes. ii. 8. And on this warrant have many of the ancient fathers been bold to add the word *only*: as Origen, Rom. iii. 28., and Hilary upon Matt. viii., and divers others say *faith only justifieth.*"

F. E.

To the Editor of the Christian Observer:

SIR,
I now send you the last letter which I was promised from my correspondent at college. The account which it contains calls for serious examination, and I shall neglect no opportunity to compare it with the Word of God. If these views of repentance and faith be warranted by the Scriptures, how strait is the gate and narrow the way that leadeth unto life!

I am, &c.

M. JOHNSON.

MY DEAR MADAM,

I AM by no means surprised at the difficulty which you have expressed on the subject of my last letter: I did not expect it immediately to gain your entire approbation. Permit me, however, to suggest, that this reluctance, which I too have experienced in common with yourself, arises rather from the prejudices and corruptions of the mind than from any thing really incredible in the account before you. I would impress upon you with redoubled earnestness, the admonition of our Saviour, "search the Scriptures;" they furnish an authority which you will be glad to acknowledge, and to their decision I do confidently appeal. The last point to which I requested your attention, proposes the enquiry, by what means we can attain that state which is so essential to the Chris-

tian character. Two things are implied in it, justification from guilt, and a renewal of the mind. Without the former we can never be accounted righteous for a single moment; without the latter we can never continue so. On this subject I find it declared in the Scriptures, that "Jesus Christ came into the world to save sinners," and that "the blood of Jesus Christ cleanseth us from all sin."—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed :" the justice of God is appeased by the sacrifice, his attributes unite in harmony, and he can at once be just and the justifier of sinners. But can they, who persist in disobedience, have any interest in those blessings, which Jesus Christ has purchased for the world? There must be a disposition of mind suited for their acceptance, and a humility of soul, which knows how to value the gift. What was the injunction of our Lord, when he first entered upon his public ministry? "Repent ye and believe the Gospel." And the Apostles discharged the object of their mission, by "testifying both to the Jews and Greeks, repentance towards God, and faith toward our Lord Jesus Christ." These then are indispensably required of every one who would embrace the offers of the Gospel.

Now repentance unto life is a very different thing from that careless frame which so often usurps its place. To repeat a certain form of confession, however excellent, is a poor substitute for this sacred duty. When repentance is genuine it is deep and effectual. It denotes a hearty contrition for past offences, and a total change in the views and disposition: it implies an abhorrence of sin as odious in the sight of God, and a deliberate resolution to forsake it. Such are the feelings of the real penitent, that he scarcely dares to lift up his eyes unto heaven. His language is "God be merciful to me a sinner!"—"The remembrance of my misdoings is grievous unto me; the burden of them is intolerable; have mercy upon me, have mercy upon me, most merciful father; for thy Son our Lord Jesus Christ's sake, forgive me all that is past, and grant that I may ever hereafter serve and please thee in newness of life, to the honour and glory of

But there is no need that I should occupy much of your time in explaining the nature of repentance. You are accustomed every Sunday to repeat the general confession in the public service of our Church; let me beg of you diligently to examine, whether the words, which you there utter, express the sentiments of your heart. If the feelings of every person, who repeats that excellent form, corresponded with the acknowledgments which he makes, there would be little need to illustrate the doctrine of repentance. Its influence would be felt in every bosom, and its effects upon the conduct would be great and permanent. Contemplating his own vileness and the awful majesty of God, the penitent would be led, like Job, to abhor himself, and to repent in dust and ashes, whilst he earnestly implored that grace which is promised to the humble and contrite. The invitation of Jesus Christ, "Come unto me all ye that labour and are heavy laden and I will give you rest," is to a man of this character as life from the dead. To him is the invitation directed, and faith is the principle which applies the promise. Though he should even appear to be on the borders of despair, he is taught that Jesus Christ is not merely able but willing to save to the uttermost all that come unto God by him; to save them as well from the dominion as the final consequences of sin. Under the full conviction, that if he can have access to his Saviour he shall be made whole, as the woman in the Gospel sought only to touch the hem of his garment, he comes to the throne of grace, and in earnestness of soul pleads the sacrifice and the promises of Christ; "thou hast loved me and given thyself for me; I will not let thee go except thou bless me." This is the disposition which is calculated to obtain the divine favour; and concerning such characters the word of truth itself has declared, that they shall not intreat in vain. They are adopted by his mercy into the family of God; he walks in them and dwells in them, and they become by a new and peculiar relation, the sons and daughters of the Lord Almighty. Hence are they

entitled to all the privileges which are promised to his children. Looking unto Jesus, the author and finisher of their faith, they are transformed into the same image by the agency of the blessed spirit; their views and their hopes are now fixed upon eternal things; and considering themselves as strangers and pilgrims upon earth, they live here a life of faith, and therefore look forward with confidence to a life of glory.

You will readily perceive how vain it is to expect these blessings without the operation and assistance of the Holy Spirit. It is God who giveth repentance and remission of sins. "By grace are ye saved, saith the Apostle, through faith, and that not of yourselves it is the gift of God." We have no more power of ourselves to repent and believe than we have to create a world. But there are opportunities within our own power, which we are commanded to use; there are duties which we are expressly required to fulfil. To be diligent in the means of grace, to be careful in maintaining good works, and to cry fervently for divine support and direction, are so far within the ability of every man, that no excuse can be pleaded in palliation of a different conduct. The high and lofty one, that inhabiteth eternity, looks down with compassion on all those who bow the knee in sincerity before him. There exists not upon the earth a human being so poor and degraded, whose earnest prayers shall be forgotten by the Almighty: they shall ascend up before him as the incense, and sooner shall he change his nature than they shall fail of their effect. The History of Cornelius bears strongly upon this point: he was strict in his duty so far as his knowledge extended, and "*he prayed to God always.*" His example is equivalent to a thousand arguments; and I am fully persuaded, that since the corner-stone of the world was laid, not a single instance ever existed where the favour of God was finally withheld from any man, who sought it in sincerity and with all his heart.

To your serious reflection I now beg leave to refer all that I have written: I am sure you will not treat it with derision: may it have its full effect upon your mind, and impel you with increasing anxiety to search the Scriptures, and to ask wisdom of God,

* Communion Service.

" who giveth to all men liberally and upbraideth not."

I am,
My dear MADAM, &c. &c.
C. J. H.

For the Christian Observer.

SOME CURSORY REMARKS ON SUPERSTITION AND ENTHUSIASM.

SUPERSTITION and ENTHUSIASM, though differing considerably in their nature and effects, equally indicate the absence of an enlightened understanding and a sound judgment. A chief distinction between these vices of the mind is this, that the former is the offspring of unwarranted fear, the latter of unauthorised hope. My object, however, in the present paper, is not to give a full view of either of the evils in question, but to submit to your readers some remarks upon them, which were originally intended as a remedy for errors prevailing in a particular circle, but which I have been induced to submit to your judgment, in consequence of a hope expressed by some friends of mine, that, if more widely diffused, they might not be without their use.

I. Superstition, as has been intimated, proceeds from fear operating on ignorance. A person in the dark sees nothing distinctly, and is very apt to form confused and erroneous ideas of every object around him, his imagination giving to them what form or colour it pleases. In like manner a superstitious man is in the dark with respect to all objects of a spiritual or religious kind. He sees nothing in its proper form and proportion. He dreads he knows not what evils; he trembles at he knows not what dangers. He gives way to his fears, and his reason bends under the force of his imagination.

Lower instances of this vice may be taken from the belief of the influence of the stars, which are supposed to possess some mysterious and unaccountable influence on our destiny; or from belief in omens, and the unnecessary appearance of spiritual beings. But a far more hurtful species of superstition is that which, in religion, lays an undue stress on mere external observances. The enlightened Christian is one who attaches the highest importance to holiness, and to

things really great because durable. The superstitious person, on the other hand, is one who affixes a very disproportionate value to trifles, to forms and ceremonies, to meats and drinks, all which things perish in the using.

The whole Religion of the Heathens was composed of rites and ceremonies which had no necessary connection with moral conduct, and which were supposed, they knew not how or why, to propitiate the deity. It were well had such superstition been confined to Heathens. We have to lament that among Christians also, an undue exaltation of the mere ceremonies of religion has proved the source of many most pernicious errors. A person, therefore, whose mind is rightly informed, will give to forms and ceremonies their true value, but will not substitute them for benefits of a more substantial kind. He will consider them as highly useful in their proper place, viz. as conducive to the promotion of piety; and he will prize them in proportion to their manifest tendency to promote that valuable end. He will consider also, how far they have been actually commanded by our blessed Lord, or how far they have been invented by men; and he will respect them accordingly. The correctness of his judgment will appear in the preference which he gives to the substance above the form; and in the endeavours which he uses to possess the spirit of Religion, rather than the mere shadow of it.

Would to God that this rule of enlightened reason had been more generally observed. We should not then have had to complain of many of the fierce contentions which have agitated the Christian Church; one party laying an unreasonable stress upon every trivial rite which long usage had established, and anathematizing all who refused to adopt it: another party with equal unreasonableness, and equal narrowness of mind, attributing an undue importance to these ceremonies, as if the observance of them were idolatrous, and rather than conform to the customs of their brethren even in things indifferent, breaking the unity, and disturbing the peace of the Church, and introducing into it a spirit of schism, an evil of a far more injurious kind than that which had excited their animosity. When will men learn to reason justly? When will they learn to lay

the great stress on the weightier matters of the law, justice, mercy, and faith ; to value at their proper rate the love of God and obedience to his law, love to man and tender compassion to his frailties ; to feel, as they ought, the vast importance of true and substantial holiness, which will continue, and flourish, for millions of ages, after this vain world, and all the forms and ceremonies established in it, shall have lived their day and be remembered no more.

II. Enthusiasm may be considered, in one view of it, as consisting in unwarranted ideas of the nature of the relation between God and man. A Christian ought to be particularly careful to cherish no presumptuous hope of the divine favour, no extravagant or unfounded notions of divine communications. Under the influence of a sober judgment, while he feels his own nothingness as an individual, he will form the most lofty conceptions of God, and will view him as chiefly manifesting his wisdom by the general rules according to which he directs his administration. An enthusiast, on the other hand, entertains lofty notions of himself, and degrading ones of the Deity. The course of nature he conceives is to be regulated with a view to *his* interest. The sun shines, or the rain ceases, according to *his* occasions. Is he in want, God at once, and in a remarkable manner, sends him a supply. Is he opposed, the judgments of God fall upon his opposers. Is he doubtful on any point, the Spirit of God reveals it to him. Is he disposed to act in any extraordinary manner, the ordinary rules even of morals are to yield to his convenience. He and those immediately connected with him have a peculiar dispensation ; they are the particular favourites of God, and all things are to minister to their exclusive good.*

* Let me not be misunderstood. "All things shall" unquestionably "work together for good to them that love God ; to them who are the called according to his purpose." But does this imply that we are to look for new revelations from heaven, or for miraculous interferences of providence in our behalf ? Or that we are to deduce our duty, not from Scripture, but from the circumstance that events have smoothed the way for the accomplishment of our wishes ?—a rule of duty which might often be pleaded by the most

Now to guard against this dangerous error, two or three rules may be safely laid down, which are consistent with sound reason and Scripture.

1. Let a man be humble. Let him think of himself as he ought to think, soberly, modestly, humbly ; as a poor sinful creature, very ignorant, and very liable to be deluded. Let him consider it as a great favour from God to receive the pardon of his sins ; but let him remember, that it is the plan of God's dispensations to abase the pride of man. There is no sin which is more spoken against in Scripture than pride, and there is not any worse species of pride than spiritual pride. We ought, therefore, to form a due estimate of our great unworthiness and meanness. What are we in the scale of God's creatures ? What is this life but a mere point ? What is the human understanding ? What has our conduct been but foolish and abominable ? Shall man, therefore, be proud and think highly of himself ? Nothing can be more odious in the sight of God. Nothing can be less becoming a sinful creature, a rebel against God's authority, a bond slave, a servant of sin, who ought to walk humbly all his days in the deepest abasement, on account of his unworthiness.

2. Let us not expect any thing out of the ordinary course of God's dispensations. God has given a revelation to man, a revelation founded upon the strongest evidence, and couched in the clearest terms : we want no new revelation : it is presumption to expect another. In the Word of God the course is described by which he is pleased usually to communicate grace and salvation to man, viz. by *faith in his Son, accompanied with unfeigned repentance for sin, and followed by universal holiness of life.* Now the sober Christian will be content with this way, and will seek for no other. He will not expect visions, or voices, or impulses to point out to him something new : but he will be satisfied with the word of faith, which is already revealed in Scripture.

criminal of mankind ? Or that we are to regard as special marks of the divine favour to us, those gifts of his bounty which are common to all his creatures ? "He maketh his sun to rise on the evil and on the good ; and sendeth rain on the just and on the unjust."

3. The judicious Christian will also consider that true religion is not a mystery hard to be discovered, and which can be known only to a few ; that it was intended to be made so plain that the wayfaring-man might read it and the poor comprehend it ; that our blessed Lord was remarkably plain and simple in his discourses, suiting them to the lowest capacity, and evidently purposing that all who possessed a meek and humble mind should understand them ; that true religion is not a novelty lately discovered, but that for 1800 years it has been known, understood, and practised ; that even in the most corrupt ages there have been true disciples of Christ, who always considered the kingdom of God as consisting not in meats and drinks but in righteousness, in peace, and in joy in the Holy Ghost ; that the great difficulty has always been to subdue our corrupt natures ; and that the difficulty of doing this has arisen, not so much from want of knowledge, as from want of will, to lead a holy life and to walk humbly with God.

4. The great proof of an enlightened mind, as opposed to enthusiasm, is to chuse just and proper objects of pursuit, and to seek the attainment of those objects in a lawful and just way. Now the object which, above all others, we ought to set before us is the pursuit of holiness : of holiness, as it is represented to us in Scripture, embracing the duties which we owe to God our Maker, to Christ our Redeemer, to the Spirit as our Sanctifier, and to man as our fellow-creature. The more justly a man reasons the more enlarged will his view of holiness be. It is the mark of an unsound judgment to adopt partial views, to undervalue, for instance, our duty to God, and to overvalue that we owe to man, or to think little of the regulation of our temper, and of our conduct to men, while we think highly of the love which we ought to bear to God, and of the faith which we should exercise in his word and promises. I know no mark of Christian wisdom more unequivocal than the just and comprehensive view which it takes of the whole circle of duties, neglecting none, and esteeming the performance of one as no compensation for the breach of another.

In our views of religion then, let not our frames and feelings, nor even

our views of doctrine, be the criterion for determining our state, but let us take the whole of our conduct, and examine how it agrees with the tenor of Scripture. This is a wise and safe way, which if we are honest, can never lead us astray. It will, at least, prevent our laying stress upon marks and evidences of a dubious nature.

5. One great means of preserving us from enthusiasm, will be to attain *a just method of interpreting Scripture*. Almost all errors are supported by false interpretations of Scripture ; and hence it is utterly in vain to pretend to detect or expose errors, till there is an agreement upon the mode in which Scripture is to be understood. Now a just judgment will be manifested in putting no fanciful, mystical, or strained interpretations on Scripture, but in receiving the plain, easy, natural, and obvious sense of its words. In the application also of Scripture, the exact meaning, as it was intended to be applied by the sacred writers to the cases before them, will be first exactly defined, and then it will be cautiously considered how far under our circumstances, it is applicable to ourselves. A person of a sober mind will also be careful to interpret the Scripture according to the analogy of faith, comparing one part with another, and rather making one passage, the sense of which is dubious, bend to the rest ; than the whole be strained to accommodate itself to one. He will also judge, not by the letter only, but by the context : the outline of the meaning of the sacred writer may be clear, though a particular expression may be obscure ; the general meaning, therefore, should become the guide by which the doubtful expression may be understood. He will also be particularly careful to mark all those passages which appear to contradict any part of his own system ; not with a view of bending them to his system, but with a view of correcting his system by them. There is, perhaps, no rule of greater importance than this in the investigation of truth. It is a hopeless task to convince him who reads only to strengthen his errors ; who dwells only on the passages which seem to favour his peculiar notions ; and who, in his interpretation of other passages, strains them to accommodate his own views. Such a person does not read the Scripture to know the truth, but

having adopted a set of dogmas, Scripture is made to yield its force to their support. I must repeat it, therefore, that the Scriptures which appear to contradict our pre-conceived notions should particularly engage our attention and meditation, because they evidently shew that our views are not entirely those of the sacred writers. Such a mode of interpretation, united with humble and persevering prayer to Almighty God, would, unquestionably, prove, through the divine blessing, not only the most effectual guard against the inroads of superstition on the one hand, or of enthusiasm on the other; but the best preservative from all other religious errors.

AND.

is no need to make it public; no instruction can be grafted on it; it needlessly lengthens the service." And the *unchristian* custom of making baptisms an occasion of a sensual dissipated feast, which is too generally connived at, gives countenance to this conclusion, and advantage to those who administer this sacrament in another manner, less scriptural, I apprehend, in other respects, but more scriptural in that it is made a public, serious and religious service. Indeed I am fully convinced, that the public administration of infant baptism, with apposite instructions to all concerned, would do more to establish its scriptural authority than all the controversial publications which have appeared on the subject.

But this is by far the least part of what I would wish to point out. A great deal has been said of baptismal regeneration. If we say that this *always*, and of course, takes place, however the sacrament is administered, not to adduce other objections, it is plain that we return to the *opus operatum* of the Papists. Yet far be it from me to deny, that regeneration may accompany baptism, and that it frequently does when properly administered. Now I was peculiarly impressed on seeing baptism administered during the service, with the idea, that a considerable number of true Christians were, all over the congregation, uniting in prayer, that the child might be baptized by the Holy Spirit, and made an heir of eternal life. Surely, thought I, this way of administering the sacred ordinance gives the most scriptural ground to hope that the inward and spiritual grace shall accompany the outward and visible sign; and I cannot conceive that the private mode of baptizing can afford a ground of confidence which, either on scriptural or rational grounds, can be put in competition with it.

But, above all, the opportunities that the public administration of baptism gives to the minister of addressing all descriptions of persons in his congregation on their respective duties, and their failures in them, appear to my mind of the greatest importance. I have long complied with the general custom, and have never, for at least twenty-five years, baptized a child during divine service: but I must allow that, having once been present where a child was thus

To the Editor of the Christian Observer.

SIR,

HAVING observed the impression made on a full congregation by the baptism of a child during the service, and by a serious address in the sermon to parents, sponsors, and all baptized persons, concerning their obligations and duties, and their criminality, if they did not attend to them; I was led to conclude, that the public administration of this ordinance, during divine service, (which, except in cases of necessity, our Church inculcates most decidedly,) would, if generally adopted, be productive of most important advantages: and, consequently, I was induced to conclude, that the too common custom of baptizing on other days, except the Lord's Day, or if on the Lord's Day, after the congregation is separated, was, at least, foregoing those advantages.

The Anti-pædobaptists do all baptize *very publicly*, and this administration of baptism, according to their sentiments, is very impressive, and has a great effect in producing a favourable opinion of their mode of baptizing, in the minds of those who have not maturely weighed the subject; besides giving the minister an occasion of addressing the consciences, the judgments, the passions, or even the prejudices of the assembly. But the retired and concealed way, now generally adopted by the ministers of our Church, (contrary to the rubrick undoubtedly), seems to say to the people, "It is a mere form; there

baptized, the ceremony being followed by an appropriate address, I was then convinced, that by private baptism (in which I include baptizing in the Church, except during divine service on the Lord's Day, or on some public occasion), many advantages of exhorting and establishing our congregations were lost; and many advantages given to those who endeavour to draw our people from us.

If these loose hints be worth insertion in the *Christian Observer*, I shall be glad to see them there, in hopes that the subject may be more maturely handled by some other correspondent, and that the attention of the ministers of the establishment may be called to it.

Your constant reader,
IGNOTUS.

To the Editor of the Christian Observer.

RELIGION suffers, either when its ministers, in their public addresses, conceal truth from plain understandings behind a cloud of hard words, or when they debase it by quaint and vulgar phraseology. In both cases, it is to be feared that,

"The hungry sheep look up, and are not fed!"

and yet, Sir, there are those whose attention to a sermon is but languid, unless the preacher contrive, by some novel conceit, to amuse their fancy, while in reality the heart remains unaffected. For surely, "The delight that is taken" (to use the words of Howe) "argues but the disease of the mind that takes it, and so great a degree of dotage, that a serious person would wonder how men can please themselves with such matters." Such a person is, indeed, grieved to observe the "pleasure which is taken by some in the mere dress wherewith notions and opinions may be artificially clothed:—rhetorical flourishes, a set of fine words, handsome cadences and periods, fanciful representations, little tricks and pieces of wit, and (which cannot pretend so high) pitiful quibbles and gingles, inversions of sentences, the pedantic rhyming of words, yea, and an affected tone, or even a great noise, things that are neither capable of gratifying the *Christian* nor the *man*; without which even the most important weighty truths do

to so squeamish stomachs seem gustless and unsavoury, and are reckoned dull and flat things. And most plain it is, (though it is not strange, that so trifling minds should impose upon themselves by so thin a sophism,) that such are in a great mistake, whose *delight* being wholly taken up in these trifles, do hereupon think they taste the *delights* of religion: for these are nothing of it, are found about it only accidentally; and by a most unhappy accident too, as ill (*for the most of these things*) agreeing to it, and no more becoming it than a fool's coat doth a prudent grave person: and *the best of them* agreeing to it but in common with any thing else, about which such acts may be used: so that they are no way *any thing of it*, or more peculiarly belonging to it than to any theme or subject besides, unto which such ornaments (as they are thought) can be added. How miserably, therefore, do they cheat themselves, who because they hear with pleasure a discourse upon some head of religion thus garnished, according to their idle trifling humour; and because they are taken with the contrivance of some sentences, or affected with the loudness of the voice, or have their imagination tickled with some phantastical illustrations, presently conclude themselves to be in a *religious transport*, when the things that have pleased them have no affinity or alliance with religion, befall to it but by chance, and are in themselves things quite of another country*. I add another paragraph or two from the same excellent writer on a subject connected with the preceding. "Of the like strain is the *religion that is made up all of talk*. And such like are that sort of persons, who love to discourse of those great things of God wherewith it was never the design or aim to have their hearts stamped, or their lives commanded and governed. Who invert that which was the ancient glory of the Christian Church, *we do not speak great things, but live them*. And are pleased with only the noise of their own (most commonly insignificant senseless) words: unto whom how ungrateful a relish would that precept have, *be swift to hear, slow to speak*.

"And how much to be regretted a

* Howe's *Treatise of Delighting in God*, 1674, p. 184.

338 *On the Thirteenth Article...Decorum proper in Non-Communicants.* [JUNE, thing is it, that the *delights of practical living religion* should be so lost, and vanish into a mere lip-labour! Things of this nature are to be estimated by their *end*, and the *temper of spirit* which accompanies them; which unto a serious and prudent discerner are commonly very discernible and easy to be distinguished. It is an amiable lovely thing to behold them that are intent upon the great business of religion *themselves*, provoking others also with *serious gravity* unto love and good works. And it will ever stand as a monumental character of them that *feared the Lord*, that *they spake often one to another* upon this account. But the *pretence of this* is odious, when the thing designed is nothing but self-commendation, and the spirit of the pretenders is visibly vain and empty: and when it is apparent they take delight, not in the things they speak of, but only in this thing itself, *speaking much*. No breath is then more fulsome: and the better the things are, the worse it is to have no more savour of them."

AUDIVI.

To the Editor of the Christian Observer.

THE Thirteenth Article of the Church of England, intitled, "*Of Works before Justification*," begins with these words, "*Works done before the grace of Christ, and the inspiration of his Spirit, are, &c.*" which words appear as if they were meant to be explanatory of *the title*, and that "*the grace of Christ, and the inspiration of his Spirit*," were used as convertible terms with *justification*: but this I cannot suppose, since it would then follow, that any (even the lowest) degree of "*the grace of Christ, and the inspiration of his Spirit*," would imply a state of *justification before God*; a doctrine which I apprehend no person would undertake to teach. I am, therefore, led to suspect, that the title was added subsequent to the framing of the Article, and added by some one who paid little attention to its meaning, since it is evident that hereby no small obscurity is thrown upon the Article itself, which I take to have been designed against the Pelagians.

I shall esteem myself obliged, Sir, by your opinion on this subject, or that of any of your correspondents,

as it is to me a point of some importance.

I am respectfully your's,
AN UNDER-GRADUATE.

To the Editor of the Christian Observer.

THE letter of your correspondent J., in your Number for December last, in which he notices the small proportion that Communicants usually bear to the congregation at large, leads me to suggest a hint which I think may be usefully enforced by the Christian Observer. Among the numbers who quit the Church at the close of the Sermon, many do it from the apprehension that their religious state is not such as authorizes their approach to the sacred table. It might not, therefore, be expedient for a minister, in the first instance, to exhort them to such an approach; but it certainly would be useful to them, and to those who remain in their pews with the intention of communicating, if they were exhorted to quit the Church with *silence and seriousness*. Such a deportment becomes their situation; whereas the levity, and frequently the loud talking of persons leaving the Church, is both a grief and a hindrance to those who remain in it, and who wish to have their thoughts collected at the commencement of so solemn an ordinance. Perhaps some young minds might be led to reflect on their present state and future prospects, if they passed silently and seriously by the pews where others were engaged in private devotion; and if they considered the nature of the solemnity in which these were preparing to engage: at least the *decorum* of the practice has long struck me as very important; and if, Sir, you will be pleased to place it before your readers, in the manner which you may judge to be most impressive, you will, I think, render a service to many, and much oblige,

Your's, very respectfully,
A. A.

To the Editor of the Christian Observer.

SIR,
YOUR publication I conceive to be a very useful one, and I wish it was in more general circulation, and the principles which it inculcates in more general practice. For some time I have had

it in contemplation to state to you my opinion respecting the religious (or perhaps, more properly speaking, the irreligious) state of the Royal Navy to which I belong. Great pains are taken throughout many parts of England with the morals of the people, and in some places the ministers receive the reward of their labours. Our seamen are supposed, in general, to be the guardians and bulwark of Great Britain. In them is reposed the safety, the welfare and independence of the country at large. By their constantly keeping the sea, our manufactures and produce traverse the globe. These, independent of the many severe trials to which they are exposed, in various departments of service, and which it would too much swell my letter, were I to enumerate, are sufficient reasons why all possible attention should be paid them by the government and the public at large. My principal aim is, that in your publication, you may point out the necessity of some plan being adopted, whereby the seamen in general may obtain the benefit of religious ordinances and religious instruction.

To descend to particulars: from all I have been taught, from all I have read, from all I believe, I have been led to regard the partaking of the Holy Sacrament, not only to be a duty incumbent on Christians, but to be productive also of the most beneficial effects, as well as a source of the greatest delight that can be conveyed to the soul. Therefore the first proposition which I mean to submit to you is, that the Holy Sacrament may be administered by the chaplains on board ship. Why it is not, I never have discovered. It is now twenty-five years since I first entered into the navy, and I never heard of its being administered on board any ship, excepting to men who were under sentence of death.

In all ships under line of battle ships, that is, under sixty-four guns, no chaplain is allowed in war, consequently, unless the captain or commander reads prayers and a sermon to the ship's company, they never hear the Word of God, and have no means of being instructed in the way of salvation. Is this right? is this doing our duty? The frigates, sloops, brigs, schooners, luggers, cutters, armed ships, troop ships, hired transports, the custom and excise

craft, that are constantly in government pay, all come under the description of vessels without chaplains. My second proposition, therefore is, that on these vessels going into port to refit, whether it be Plymouth, Portsmouth, the Downs, Nore, Sheerness, Yarmouth, Chatham, or any other, they may find there a ship, (for instance, the commanding officer's of the port,) in which divine service is regularly performed: in that case as many of their men as can be spared should be sent on Sunday, when no work is carried on on board, (and when, undoubtedly, none should be allowed except on occasions of absolute necessity) to attend the worship of God.

There are, probably, also many men on board desirous of instructing themselves, by means of reading, in the knowledge of the Gospel; yet, unless the captain has the means of distributing religious tracts, Bibles, and Prayer Books among them, these poor fellows have so little fore-thought that they seldom provide any for themselves. The Society for promoting Christian Knowledge (may their pious undertaking receive the most ample countenance,) do, indeed, on application, distribute great numbers of Bibles, Prayer Books, &c. to the navy, but still multitudes are destitute of them. My third proposition then is, that each ship should have a sufficient number of Bibles, Prayer Books, and pious books for the use of the people; which government, I conceive, should take care to be properly supplied.

It is with the most heartfelt satisfaction that I state, that the blasphemy which disgraced our navy some time ago, in the carrying on of its necessary duties is very much lessened; but still, Mr. Editor, that noxious weed is not wholly rooted out, and I request you will point out to the officers of the navy in general, the good they would derive from endeavouring to prevent it: and shew them that even if they themselves are not so habitually in the practice of swearing as the common seamen, yet in allowing and tolerating in them so detestable a practice, they participate largely in the guilt.

When first I commanded the ship which I now have, the men and the officers too made very frequent use of oaths. Now thank God, I have nearly got the better of it: I seldom

hear a man swear. I have heard it given as a reason for allowing swearing on board a ship that, without it, the duty of the ship is performed with less alacrity. This, however, I do not at all believe to be the case: nor have I ever found that I want more energetic expressions for enforcing the duty and discipline of my ship, than the English language will supply, without any profanation of the name of God, or any imprecation whatever.

I will not take up more of your time at present; I shall be happy if these remarks come within the design of your Magazine: for should you publish either these my ideas on the subject, or put them in a more forcible dress, it may be the means of

attracting the notice of government to the religious state of the navy. Surely, surely, Sir, the salvation of the immortal souls of our gallant seamen should be attended to as well as their other comforts.

I remain, &c. Your's.
R. J. N.

We are greatly obliged to this gallant officer for his communications, and we hope that he may be induced to extend them. The subject on which he writes is, in the highest degree, interesting to every one who wishes well to his country, and who desires the eternal well-being of his fellow-creatures. He may be assured, that his hints will not fail to be noticed in the quarter to which he alludes.

MISCELLANEOUS.

To the Editor of the Christian Observer.

AMONG the impediments which parents, and those who stand in the place of parents, have to encounter in their endeavours to form the youthful mind to scriptural rectitude, one of the most powerful is the variety of false principles inculcated, directly or indirectly, in books of general use and estimation. I do not at present allude to the works of writers infected with infidel or sceptical opinions. Nor do I refer to the compositions of our poets; of whom, with extremely few exceptions, it must be affirmed, that they have debased their compositions by the intermixure of most reprehensible passages. I speak of authors professedly christian, who have maintained highly respectable characters; and have employed their pens in prose on subjects requiring an accurate developement of motives, and calculated for the frequent recurrence of moral and religious reflection. To illustrate my meaning, so far as one false principle is concerned, I will produce, from a deceased author of the preceding description, certain extracts, on which I propose afterwards to offer some remarks.

1. "As the length of the voyage could not fail of alarming sailors, habituated only to short excursions, Columbus endeavoured to conceal from them the real progress which they

made. With this view, though they run eighteen leagues on the second day after they left Gomera, he gave out that they had advanced only fifteen; and he uniformly employed the same artifice of reckoning short during the whole voyage."—*Robertson's History of America*, Vol. I. p. 104, 4th Edition.

2. "They were struck with an appearance no less astonishing than new. They observed that the magnetic needle, in their compasses, did not point exactly to the polar star, but varied towards the west; and as they proceeded this variation increased. This appearance, which is now familiar, though it still remains one of the mysteries of nature, into the cause of which the sagacity of man hath not been able to penetrate, filled the companions of Columbus with terror. They were now in a boundless unknown ocean, far from the usual course of navigation; nature itself seemed to be altered, and the only guide which they had left was about to fail them. Columbus, with no less quickness than ingenuity, invented a reason for this appearance, which, though it did not satisfy himself, seemed so plausible to them that it dispelled their fears or silenced their murmurs." p. 105.

3. "Nothing was now wanting towards the execution of this scheme (of leaving a colonist in Hispaniola),

but to obtain the consent of Guacanahari (the sovereign of that part of the island where Columbus was); and his unsuspecting simplicity soon presented to the admiral an opportunity of proposing it. Columbus having, in the best manner he could, by broken words and signs, expressed some curiosity to know the cause which had made the islanders fly with such precipitation upon the approach of his ships, the caíque informed him that the country was much infested by the incursions of certain people, whom he called Carribbeans, who inhabited several islands to the south-east. These he described as a fierce and warlike race of men, who delighted in blood, and devoured the flesh of the prisoners, who were so unhappy as to fall into their hands; and as the Spaniards, at their first appearance, were supposed to be Carribbeans, whom the natives, however numerous, durst not face in battle, they had recourse to their usual method of securing their safety by flying into the thickest and most impenetrable woods. Guacanahari, while speaking of those dreadful invaders, discovered such symptoms of terror, as well as such consciousness of the inability of his own people to resist them, as led Columbus to conclude that he would not be alarmed at the proposition of any scheme which afforded him the prospect of an additional security against their attacks. He instantly offered him the assistance of the Spaniards to repel his enemies; he engaged to take him and his people under the protection of the powerful monarch whom he served, and offered to leave in the island such a number of his men as should be sufficient, not only to defend the inhabitants from future incursions, but to avenge their past wrongs. The credulous prince closed eagerly with the proposal, and thought himself already safe under the patronage of beings sprung from heaven, and superior in power to mortal men. The ground was marked out for a small fort, which Columbus called Navidad, because he had landed there on Christmas-day. A deep ditch was drawn around it. The ramparts were fortified with palisades; and the great guns, saved out of the admiral's ship, were planted upon them. In ten days the work was finished; that simple race of men labouring with inconsiderate assiduity

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in erecting this first monument of their own servitude." p. 125—127.

4. "Though the licentious proceedings of the mutineers (after the shipwreck of Columbus on the coast of Jamaica) had, in a great measure, effaced those impressions which had been so favourable to the Spaniards, the ingenuity of Columbus suggested an happy artifice, that not only restored but heightened the high opinion which the Indians had originally entertained of them. By his skill in astronomy, he knew that there was shortly to be a total eclipse of the moon. He assembled all the principal persons of the district around him on the day before it happened; and, after reproaching them for their fickleness in withdrawing their affection and assistance from men whom they had lately revered, he told them, that the Spaniards were servants of the Great Spirit who dwells in heaven, who made and governs the world; that he, offended at their refusing to support men who were the objects of his peculiar favour, was preparing to punish this crime with exemplary severity, and that very night the moon should withhold her light, and appear of a bloody hue, as a sign of the divine wrath, and an emblem of the vengeance ready to fall upon them. To this marvellous prediction some of them listened with the careless indifference peculiar to the people of America; others, with the credulous astonishment natural to barbarians. But when the moon began gradually to be darkened, and at length to appear of a red colour, all were struck with terror. They ran with consternation to their houses, and returning instantly to Columbus loaded with provisions, threw them at his feet, conjuring him to intercede with the Great Spirit to avert the destruction with which they were threatened. Columbus, seeming to be moved by their entreaties, promised to comply with their desire. The eclipse went off; the moon recovered its splendour; and from that day the Spaniards were not only profusely furnished with provisions, but the natives, with superstitious attention, avoided every thing that could give them offence." p. 210, 211.

5. "The governor of Hispaniola, whose mind was still filled with some dark suspicions of Columbus, sent a

Y y

small bark to Jamaica, not to deliver his distressed countrymen, but to spy out their condition. Lest the sympathy of those whom he employed should afford them relief, contrary to his intention, he gave the command of this vessel to Escobar, an inveterate enemy of Columbus; who, adhering to his instructions with malignant accuracy, cast anchor at some distance from the island, approached the shore in a small boat, observed the wretched plight of the Spaniards, delivered a letter of empty compliment to the admiral, received his answer, and departed. When the Spaniards first descried the vessel standing towards the island every heart exulted, as if the long expected hour of their deliverance was at length arrived; but when it disappeared so suddenly they sunk into the deepest dejection, and all their hopes died away. Columbus alone, though he felt most sensibly this wanton insult which Ovando added to his past neglect, retained such composure of mind as to be able to cheer his followers. He assured them that Mendez and Fieschi had reached Hispaniola in safety; that they would speedily procure ships to carry them off; but, as Escobar's vessel could not take them all on board, that he had refused to go with her, because he was determined never to abandon the faithful companions of his distress. Soothed with the expectation of speedy deliverance, and delighted with his apparent generosity in attending more to their preservation than to his own safety, their spirits revived, and he regained their confidence." p. 212, 213.

The principle that the end sanctifies the means, that deceit may be used for the furtherance of a purpose apparently beneficial, is one so prevalent in the world, so generally applied in practice, so frequently palliated and even justified in theory, that its influence cannot escape the notice of any man of common observation. It is a principle so plainly in direct opposition to the universal simplicity and singleness of heart inculcated in the Scriptures; so decidedly condemned in express terms by St. Paul, who repels with indignation and abhorrence the charge injuriously alleged against himself and his companions, of permitting men to do evil that good

might come; that an historian, who in delineating a favourite character should relate palpable examples of its influence, is bound, both that he may guard himself against the suspicion of countenancing them, and that he may faithfully discharge his duty to his readers, particularly the young, emphatically to mark such instances with merited reprobation. What is the conduct of Dr. Robertson? In the course of little more than an hundred pages of one octavo volume, and in his narrative of the proceedings of a man whom he justly represents as rendered in an extraordinary degree interesting by his talents, his actions, and his sufferings; and a man too, be it remembered, whom he characterises (Vol. I. p. 101.) as "deeply impressed with sentiments of religion," he specifically sets forth as exhibited in the conduct of this very man five distinct instances of falsehood, of evil done that good might come, falsehood in all the instances deliberate, and in one at least of them habitually continued; and sets them forth either without a word of reprehension, or in language which implies approbation, or in positive terms of praise. In the first of the examples produced, the falsehoods perseveringly averred, day after day, by Columbus to his crew during the voyage, are recorded by the historian without the slightest censure. In the second, the "quickness and ingenuity" of the admiral in inventing a "plausible" reason to account for the sudden variation of the magnetic needle, and in alleging it, though unsatisfactory to himself, for the purpose of deceiving his companions, are presented to the reader in a manner which strongly implies approbation on the part of the author. In the third, the blind credulity of the natives is noticed: but not one word of moral reproof is assigned to the pretext employed by Columbus to delude them. In the fourth example, an example in which "the ingenuity" of Columbus devises a falsehood more grossly impious than any of those on which it had hitherto ventured; his conduct is stamped by Dr. Robertson with unequivocal commendation, and pronounced "a happy artifice." In the fifth, his deceit is described in terms proper to convey a favourable impression of the nature of the proceeding.

Will any of your readers, Mr. Editor, feel inwardly disposed to vindicate Columbus for his systematic falsehood, and his historian for countenancing it? Shall we be told that, if the artifices in question had not been employed, his first voyage would never have been accomplished; or that the consent of the natives to the settlement of a Spanish colony in St. Domingo would not have been obtained: or that the survivors of the shipwreck on the coast of Jamaica must have been famished; or that Columbus must have fallen a victim to the rage of his disappointed followers? Away with presumptuous ignorance! Was the Omnipotent unable to render America known and beneficial to Europe, unless one of his creatures should despise his commands, and lie? Was he unable otherwise to preserve Columbus from perishing by the hands of violence, or from being consumed together with his associates by hunger? "Commit thy way unto the Lord, and lean not to thine own understanding. In all thy ways acknowledge Him; and He shall direct thy paths. Commit thy way unto the Lord: and He shall bring it to pass." But what if adherence to sincerity and truth had deprived Columbus of the glory of being the discoverer of the new world; had precluded him from settling a colony at Navidad; had brought himself and his companions to the grave at Jamaica? Is glory, is life, is any worldly object, to be preferred to reverence of God's commandments? Is this the doctrine of Christ? Away with that "science falsely so called," which holds up expediency as the principle of morals; and subjugates the whole revealed will of God to the miserable speculations of man, concerning tendencies and consequences of actions!

If a writer of Dr. Robertson's profession, respectability, and talents, be as flagrantly defective, as I think the passages already cited have proved him to be, in those moral perceptions, those religious views, which ought prominently to distinguish the historian; what are we to expect from the generality of his fellow-labourers in the historic field?

X. Y.

To the Editor of the Christian Observer.

If your correspondent A. B., in discussing the question "Whether a member of a society, established on religious principles and for charitable purposes, who has been a bankrupt and has obtained his certificate, but who has not paid twenty shillings in the pound, is warranted in continuing his subscription to the society," had informed himself on the subject, he would not have stated, as he does, that "the certificate does not say that the debtor shall cease to owe, but merely that the creditor shall not have the power of enforcing his claims in the ordinary course;" nor would he, I think, by any fair deduction, have arrived at the conclusion formed in his letter which was inserted in your number for April.

The certificate of a bankrupt is founded on the statute 5 Geo. II. cap. 30.; and is an instrument under the hands and seals of the acting commissioners, certifying to the Lord Chancellor the proceedings under the commission, the due surrender of the bankrupt, his examination, the consent of the creditors, and that the commissioners have no reason to doubt of the truth of the discovery which the bankrupt has made of his estate and effects. But, before the commissioners thus certify, four parts in five at the least in number and value of the creditors who have proved their debts, and who are not creditors for less than twenty pounds respectively, must testify their consent in the following words:—"We the creditors of the above-named C. D., whose names are hereunto subscribed, do hereby testify and declare our consent, that the major part of the commissioners by the above-mentioned commission authorized, may sign and seal the certificate above written; and that the said C. D. may have such allowance and benefit as are given to bankrupts, by the act, &c., and be discharged from his debts in pursuance of the same act."

This consent of the creditors is purely voluntary, and the bankrupt must make oath that it was obtained fairly and without fraud. There is no power which can compel them to sign it, either in the commissioners or in the chancellor; nor can any creditor be required to shew cause why he withholds his signature; and even af-

ter it is obtained the commissioners may refuse to certify; and when they certify, the chancellor may refuse to allow the certificate, which, without his allowance, is of no force. Such are some of the provisions which, for the security of creditors, the law has made in relation to bankrupts.

From hence it appears, that the certificate is not merely a prevention of the creditor from "*enforcing his claims in the ordinary course;*" but is a voluntary discharge of the bankrupt from his debts by the creditors themselves, ratified and allowed by the commissioners and the chancellor; in effect and substance saying, that "*the debtor shall cease to owe.*"

Your correspondent is no less mistaken in his apprehensions of legal policy, when he says the bankrupt "is protected to a certain extent by the law, *with a view,* notwithstanding his failure, that he may be enabled to improve his fortune, and to supersede the commission of bankruptcy, by afterwards paying the remainder of his debts." If A. B. had looked into the law, he would have seen that it has no such view as he imputes to it; for so far from intending that the bankrupt may be enabled to improve his fortune, it presumes that he has none left; and A. B. would also have seen its policy, in respect of the certificate; to be, that a debtor may declare his inability to pay in the earliest stage of insolvency, to the intent that his creditors may sustain the least possible loss; and as an inducement to such an early declaration the law intitles him, on obtaining his certificate, to an allowance, out of his estate, of a per centage, proportioned to the value of the dividends made to the creditors.

If then the certificate be a voluntary discharge by the creditors it will be difficult, I think, to shew that they retain a *moral right* to the future acquisitions of the bankrupt until their original debts be fully paid, which they must do, if he continue under a *moral obligation* to pay them; for right and obligation are correlative.

To place this matter in another point of view, I will suppose that A. B. stood indebted on his bond in £1000. to a person, who afterwards made his will in which he forgave him the debt, and the testator then died: would A. B. hold himself under a *moral obligation* to pay this sum

to the executors: or would they have a *moral right* to demand it? I think not. But where is the essential difference between this and the case before mentioned?

Your correspondent's principle would carry his argument much further than he himself allows; for if their remain a moral obligation to pay, it must extend to every future acquisition of property, without making any allowance for the trading or maintenance of the bankrupt, which as they form no just reason for the retention of the property after a known insolvency and before a bankruptcy, can form no just reason for the use of property afterwards acquired. But, admitting that the bankrupt may have a moral right to derive his maintenance from this property, yet A. B.'s principle must prevent him from marrying and having children, or his obligation to maintain a family will be opposed by his obligation to apply the property to the payment of his former creditors; and then which obligation will be paramount?

Your correspondent appears then to be inaccurate in saying, "All that he [the bankrupt] gains beyond his maintenance, even according to the spirit of the positive law, he gains for the benefit of his creditors;" nor is he less so when he says that "by the moral law the original contract with them remains unrescinded and unfulfilled, so that it must follow as a matter of course that a payment, under such circumstances for any purpose not necessary to subsistence or the continuance of his pursuits in business, is, in plain terms, a fraud upon his creditors, being made out of their money."

The terms in which your correspondent expresses himself are, undoubtedly, plain; but unfortunately they are not true; for after the forgiveness of a debt, the omission to pay, though there may be an ability for that purpose, is no fraud; nor can the future acquisition of property be considered as belonging to the creditors as the relation of debtor and creditor ceases to have any further existence.

I have treated the subject as it stands simply on the creditor's consent to the certificate, without entering into the probable motives for giving it, or into any particular circumstances relative to the cause of the bankrupt's

insolvency, both of which are too varied and too numerous to be treated of in the short compass of a letter. Nor is it necessary, for this purpose, to consider them. I therefore lay them, together with the case of those creditors whose consent is withheld from the certificate, out of the question; and I beg to be understood as speaking only of those whose consent has been fairly obtained, in whom I contend their remains no moral right to the payment of the deficiency, and therefore that the bankrupt is under no moral obligation to make it good out of his future acquisitions. From whence it follows that, as to all such creditors, the bankrupt has no less right of disposal over his after acquired property, than any other person has over property unquestionably his own.

Three reasons have concurred to induce me to notice A. B.'s letter. First, that the officers or governors of public charities may be relieved from the unpleasant, if not painful, task of refusing such subscriptions as your correspondent would reject. Secondly, that the persons he condemns may be relieved from his indiscriminate censures; and thirdly, that he may be admonished against writing on subjects which he imperfectly understands, and especially against making charges for which he has such slight grounds.

Y. Z.

To the Editor of the Christian Observer.

As I am upon the point of commencing the study of the Hebrew language, I shall feel myself greatly indebted to you, or to some of your learned correspondents, for information respecting the best mode of conducting my studies. By looking a few times over the alphabet in Grey's Hebrew Grammar *without points*, I find that I am able to read a number of words with tolerable ease, and I must confess that I am prejudiced in favour of that method. But though I am more pleased with the simplicity and beauty of the Hebrew characters without points, than when overcharged with what some may think ornaments, yet I shall be governed in this respect by the directions I may receive. In addition to the best and plainest English or Latin, and Hebrew Grammar and

Lexicon, I should wish to be informed where I may procure the handsomest *quarto* or *octavo* edition of the Bible with the price: I object to the folio size as hurtful to the eyes and breast. I shall make no apology for the liberty which I have taken, as the study of the Hebrew language is so intimately connected with the great object of your valuable publication. I should also be glad to be informed if there be any other edition of the Scriptures in Italian, than that published in *folio* by *Diodati*.

I remain, &c.

TSADI.

To the Editor of the Christian Observer.

I WAS yesterday perusing some MSS. in the British Museum, and accidentally found a letter of the Archbishop of Canterbury, (ABBOT), which so closely applies to the Catholic question that I think it worth while laying a copy of it before the public. If you be of this opinion, it is much at your service. The Archbishop having been often accused of weakness and incapacity, I think the above letter will shew, that he did not want firmness and a dignified spirit in a good cause.

W. B.

COPY OF AN UNPUBLISHED MS. LETTER
TO KING JAMES I., BY THE PIUS
ARCHBISHOP OF CANTERBURY, ON THE
SUBJECT OF TOLERATION, WRITTEN
A. D. 1623.

“ GEORGE ABBOTT, Archbishop of Canterbury, to his Most excellent Majestie, James, by the Grace of God King of England, Scotland, France, and Ireland, Defender of the ffaith, &c.

“ May it please your Majestie. I have beeene so long silent, and I am afraid by my silence, I have neglected the dutie of the place it hath pleased God to call me to, and your Majestie to place me in. But now I humbly crave leave I may discharge my conscience towards God, and my dutie towards your Majestie; and therefore I beseech you, Sir, give me leave freely to deliver myselfe, and then let your Majestie doe with me as you please.

“ Your Majestie hath propounded a tolleration of religion. I beseech you, Sir, take it into your considera-

tion, what your action is, what the consequence may be. By your act, you labour to set up that most damnable and heretical doctrine of the Church of Rome, the Whore of Babylon. How hatefull it will be to God, and grievous to your good subjects, the true professors of the Gospell, that your Majestie, who hath often disputed, and learnedly written, against those wicked heresies, should now shew yourselfe as a pattron of those doctrines, which your pen hath tould the world, and your conscience tells yourselfe, are superstitious, idolatrous, and detestable! Ad hereunto, what you have done in sending the prince into Spaine, without the consent of your councill, the privity and consent of your people: and, although you have a large interest in the prince, as the sonne of your flesh, yet have the people a greater, as the sonne of the kingdome, upon whome, next after your Majestie, are their eyes fixed, and their welfare depends so tenderly: it being apprehended that, believe it Sir, howsoever his returne may be safe, yet the drawers of him to that action, so dangerous to himselfe, so desperate to the kingdome, will not passe unquestioned nor unpunished. Besides, this tolleration, which you endeavour to set up by your proclamation, cannot be done without a parliament; unless your Majestie will let your subjects see that you will take upon yourselfe a libertie, to throw downe the lawes of your land at your pleasure. What dreadfull consequence these things may draw after them, I beseech your Majestie to consider; and above all, least by this tolleration and discoutenance of the true profession of the Gospell, wherewith God hath blessed us, and under which this kingdome hath many years flourished, your Majestie doe not now draw upon the kingdom in general, and yourselfe in particular, God's heavie wrath and indignation.

" Thus in discharging my dutie towards God, to your Majestie, and to the place of my calling, I have taken humble bouldnesse to deliver my conscience: and now doe with me what you please.

" GEORGE CANTERBURY."

Bib. Sloan. No. 826, Mus. Brit.

To the Editor of the Christian Observer.

THE letter written by Pliny to the Emperor Trajan is often referred to by writers on Theology, as an indubitably genuine monument of ecclesiastical antiquity relating to the times immediately succeeding the Apostles, it being written not above forty years after the death of St. Paul. It was preserved by the Christians themselves as a clear and unsuspicious evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the Church against the calumnies of their adversaries. It is often mentioned, but I have found few who have read it, and I think the insertion of it in your valuable Magazine would gratify your readers.

PRUNUS.

TO THE EMPEROR TRAJAN.

IT is a rule, Sir, which I inviolably observe, to refer myself to you in all my doubts; for who is more capable of removing my scruples and informing my ignorance? Having never been present at any trials concerning those persons who are Christians, I am unacquainted, not only with the nature of their crimes or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the ages of the guilty, or no distinction is to be observed between the young and the adult; whether repentance intitles them to a pardon; or, if a man has been once a Christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession, are punishable: in all these points I am greatly doubtful. In the meanwhile, the method I have observed towards those who have been brought before me as Christians is this, I questioned them whether they were Christians: if they confessed, I repeated the question twice, adding threats at the same time; and if they still persevered, I ordered them to immediate punishment. For, I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with

the same infatuation, but being citizens of Rome, I ordered them to be carried thither. But this crime spreading (as is usually the case) while it was actually under prosecution, several instances of the same nature occurred. An information was presented to me without any name subscribed, containing a charge against several persons: these upon examination denied they were, or ever had been, Christians. They repeated after me an invocation to the gods, and offered religious rites with wine and frankincense before your statue, (which for that purpose I had ordered to be brought, together with those of the gods); and they even reviled the name of Christ: whereas there is no forcing, it is said, those who are real Christians, into any of these compliances. I thought it proper, therefore to discharge them. Some among those who were accused by a witness in person, at first confessed themselves Christians, but immediately after denied it. The rest owned indeed they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) renounced that error. They all worshipped your statue and the images of the gods, uttering imprecations, at the same time, against the name of Christ. They affirmed the whole of their guilt, or their error, to be, that they met on a certain day before it was light, and addressed themselves in a form of prayer to Christ as to some god, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to restore it: after which it was their custom to separate, and then reassemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict; by which, according to your commands, I forbade the meeting of any assemblies. In consequence of this their declaration, I judged it the more necessary to endeavour to extort the real truth by putting two female slaves to the torture, who were said to officiate* in their religi-

gious functions; but all I could discover was, that these people were actuated by an absurd and excessive superstition. I deemed it expedient, therefore, to adjourn all further proceedings, in order to consult you. For it appears to be a matter highly deserving your consideration; more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages, and even of both sexes. In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighbouring villages and country. Nevertheless, it still seems possible to restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented, and the sacred solemnities, after a long intermission, are revived; to which I must add, there is again also a general demand for the victims, which, for some time past, had met with but few purchasers. From the circumstances I have mentioned, it is easy to conjecture what numbers might be reclaimed, if a general amnesty was granted to those who shall repent of their error.

PLINY.

To the Editor of the Christian Observer.

WITHOUT attempting a formal reply to the Query of Septimus, in your number for April, p. 214, I recommend to his consideration the following extract from Bishop Burnet's History of his own Times. —Leighton upon all this concluded he could do no good on either side: he had gained no ground on the Presbyterians, and was suspected and hated by the Episcopal party. So he resolved to retire from all public employments, and to spend the rest of his days in a corner, far from noise and business, and to give himself wholly to prayer and meditation, since he saw he could not carry on his great designs of healing and reforming the Church, on which he had set his heart. He had gathered together many in-

ness was to attend the poor and sick and other charitable duties: as also to assist at the ceremony of female baptism, for the more decent performance of that rite, as is observed by Vossius.

* These women, it is supposed, exercised the same office as Phœbe mentioned by St. Paul, whom he styles Deaconess of the Church of Cenchrea. Their busi-

stances out of Church-History, of Bishops that had left their sees, and retired from the world: and was much pleased with these. He and I had many discourses on this argument. I thought a man ought to be determined by the providence of God, and to continue in the station he was in, though he could not do all the good in it that he had proposed to himself: he might do good in a private way by his example, and by his labours, more than he himself could know, and as a man ought to submit to sickness, poverty, or other afflictions, when they are laid on him by the hand of Providence: so I thought the labouring without success was indeed a very great trial of patience: yet such labouring in an ungrateful employment was a cross, and so was to be borne with submission: and that a great uneasiness under that, or the forsaking a station because of it, might be the effect of secret pride, and an indignation against Providence. He, on the other hand, said, his work seemed to be at an end: he had no more to do, unless he had a mind to please himself with the lazy enjoying a good revenue. So he could not be wrought on by all that could be laid before him; but followed Duke Lauderdale to court, and begged leave to retire from his Archbishopric. The Duke would by no means consent to this. So he desired that he might be allowed to do it within a year. Duke Lauderdale thought so much time was gained: so to be rid of his importunities he moved the King to promise him, that, if he did not change his mind, he would, within the year, accept of his resignation. He came back much pleased with what he had obtained; and said to me upon it, there was now but one uneasy stage between him and rest, and he would wrestle through it the best he could." In the year 1674, Leighton retired from Glasgow. But although he resigned his archiepiscopal dignity and spent his remaining years in great privacy, yet as Burnet afterwards relates, "in the parish where he lived," (in Sussex), "and in the parishes round about, he was always employed in preaching, and in reading prayers." So that the resignation of his *preferment* did by no means occasion the discontinuance of his labours.

I am, SIR, &c.
OCTAVIUS.

FRAGMENTS.

DR. PENDLETON.

Laurence Saunders, the martyr, being in company with Dr. Pendleton, and discoursing with much anxiety on the probable restoration of Popery and persecution of the Protestants, should the Lady Mary succeed to the throne, the Doctor said, "What, man! there is much more cause for me to fear than for you: forasmuch as I have a big and fat body, yet will I see the utmost drop of this grease of mine melted away, and this flesh consumed with fire, before I will forsake Jesus Christ, and his truth which I have professed." However, when Mary came to the crown, he that uttered this coarse and self-confident speech, apostatized! To this circumstance allusion is made in the *Christian Observer* for March, p. 140. Saunders suffered martyrdom with unshaken constancy in 1555.

SAVILLE, LORD HALIFAX.

Sir George Saville was created successively Viscount, Earl, and Marquis of Halifax. When, says Bishop Burnet, he talked to me as a philosopher of his contempt of the world, I asked him, what he meant by getting so many new titles, which I called hanging himself with bells and tinsel. He had no other excuse for it but this, that since the world were such fools as to value these matters, a man must be fool for company. Such is sometimes the world's actual estimate of its own distinctions!

SERIO-COMIC RELIGION.

Dr. Johnson observes respecting ludicrous epitaphs (and the remark extends to every species of misapplied mirth), "This is joking about one of the few things that make wise men serious." (Those who have a prurient for religious levity will do well to recollect the well known reply of the accomplished Walsingham to one who rallied him for his gravity, and which cannot be too often repeated. "Ah, my friend! all things are serious about us: God is serious who exerciseth patience towards us: Christ is serious who shed his blood for us: the Holy Spirit is serious in striving against the obstinacy of our hearts: the Holy Scriptures bring to our ears the most serious things in the world: the Holy

Sacraments represent the most serious and awful matters: the whole Creation is serious in serving God and us: all that are in heaven and hell are serious: how then can we be gay?"—See the paper of O. R. in the Christian Observer for 1804, p. 736.

CLERICAL EXAMPLE.

Hooker was accustomed to exhort his parishioners to fast, and pray with

double fervour, during the Ember weeks, for a learned and pious clergy, but especially for the latter, saying often, "That the life of a pious clergyman was visible rhetoric, and so convincing, that the most godless men (though they would not deny themselves the enjoyment of present lusts) did yet secretly wish themselves like those of the strictest lives."

REVIEW OF NEW PUBLICATIONS.

The Life of the Rev. John William de la Flechere, compiled from the Narratives of the Rev. Mr. Wesley; the biographical Notes of the Rev. Mr. Gilpin; from his own letters; and other authentic documents; many of which were never before published. By JOSEPH BENSON. London: printed at the Conference-Office, North-Green, Finsbury-square; George Story, Agent. Sold by R. Lomas, at the New Chapel, City Road; and at the Methodist Preaching Houses in Town and Country. 1805. 4s. pp. 394.

This volume, as appears by the title page and preface, is intended as a digest of the various accounts which have been published of the life and character of the celebrated Mr. Fletcher, of Madeley. It is stated to have been compiled at the joint request of Mrs. Fletcher, and of the general Methodist Conference, held at Leeds, in the year 1801; and to comprise, in addition to what has been already published, much new matter, taken chiefly from Mr. Fletcher's letters to the editor of the volume before us, and to some others of his friends. The work is divided into twelve chapters, containing a narrative of the life and death of Mr. Fletcher, arranged according to the date of the events.

Notwithstanding, however, this appearance of order and regularity, the manner in which the editor has combined the several accounts already published is so injudicious, as frequently to render his memoir both confused and tedious. Instead of weaving the whole of his materials into a completely new work, the different chapters are made up of ex-

tracts from some one or other of the publications mentioned in the title page, connected by a few remarks of his own. The natural consequence of this mode of compilation is, that the work is defective in clearness and uniformity, and that it is occasionally prolix and redundant. It is but fair, however, to observe, as to this volume that as it was evidently intended chiefly for the perusal of the followers of Mr. Wesley, who are also almost universally great admirers of Mr. Fletcher, the editor might not think it necessary to pay so much regard in the construction of his work to perspicuity of arrangement and elegance of manner, as to the minuteness of his details and the abundance of his matter.

The first chapter of the volume contains an account of the parentage and youth of Mr. Fletcher. John William de la Flechere (this was properly his name) was born at Nyon, in Switzerland, in the year 1729, of one of the most respectable families in the Canton of Berne. He passed the early part of his life at Nyon, where he soon discovered an elevated turn of mind, accompanied with an unusual degree of vivacity. After having made a good proficiency in school-learning, he was removed, with his two brothers, to Geneva, where he was distinguished equally by his superior abilities, and his uncommon application.

"The two first prizes, for which he stood a candidate, he carried away from a number of competitors, several of whom were nearly related to the professors: and on these occasions he was complimented by his superiors in a very flattering manner. During his residence at Geneva, he allow-

ed himself but little time, either for recreation, refreshment, or rest. After confining himself closely to his studies all the day, he would frequently consume the greater part of the night in noting down whatever had occurred, in the course of his reading, worthy of observation. Here he acquired that true classical taste, which was so frequently and justly admired by his intimate friends, and which all his studied plainness could never conceal. Here also he laid the foundation of that extensive and accurate knowledge, for which he was afterwards distinguished, both in Philosophical and Theological researches. After quitting Geneva, he was sent by his father to Lentzbourg, a small town in the Swiss Cantons, where he not only acquired the German Language, but diligently prosecuted his other studies, to which he ever discovered a passionate attachment. On his return from this place he continued some time at home studying the Hebrew Language, and perfecting his acquaintance with Mathematical Learning." (p. 1, 2.)

The preceding extract concurs, with various other testimonies of a similar nature, in confuting the absurd and unfounded prejudice which many persons have been apt to entertain against remarkably religious men, as if they must necessarily, on that account be weak and uninformed. It is pleasing to discover, as in the present case, that men of the most eminent piety have not unfrequently been equally distinguished by their literary attainments.

The account of Mr. Fletcher's education is followed by some instances of his early piety, and of his filial obedience and brotherly affection. But we are sorry to observe several succeeding pages taken up with a relation of incidents which happened during the youth of Mr. Fletcher, and which, though sufficiently remarkable, are exhibited to view in a way which appears to us peculiarly objectionable. We allude to some instances of the preservation of his life, in circumstances of great danger; one of which, related in this work, appeared to Mr. Wesley to be so extraordinary, that he did not hesitate to affirm, that it "was a miracle wrought probably by the ministry of angels." Nothing can be more injudicious and, we will add, unscriptural, than declarations of this kind. Without recurring to the daily hair-breadth escapes which those experience who are engaged in a seafaring life, in the business of mining, and in other perilous

occupations, or who are obliged to meet an enemy in the field; we will venture to say, that there are very few individuals who cannot recollect many singular deliverances from danger in the course of their lives. These, indeed, the true Christian will humbly and thankfully ascribe to the good providence of God. But he will beware of arrogating that miraculous interposition of divine power in his favour, for which he has no direct warrant either from experience or revelation*.

Mr. Fletcher's parents designed him for the Church: but, though his own inclinations coincided with their wishes, some scruples which he entertained respecting his own qualifications, the nature of subscription, (it being necessary that he should declare his belief of the doctrine of Pre-destination) and the propriety of entering the Church for the sake of preferment, induced him to change his views, and to direct them towards a military life. From this course, he was, however, soon diverted; and before he formed any new engagements he resolved to pass a little time in England. Here he was recommended to a Mr. Burchell, a schoolmaster in Hertfordshire, with whom he continued about eighteen months; during which time he studied the English language, and various branches of polite literature, with much diligence. Soon after this, in the year 1752, he became tutor to the two sons of Thomas Hill, Esq. at Tern Hall, in Shropshire. It was at St. Alban's, during a journey to London with Mr. Hill's family, that an apparently accidental circumstance introduced him to the people called Methodists, of whom he was before entirely ignorant. With this incident the first chapter of the volume closes. The second contains an account of what is termed his conversion.

"Notwithstanding the early appearance of piety in Mr. Fletcher, it is evident that he continued, for a long course of time, a perfect stranger to the true nature of Christianity. He was naturally of a high and ambitious turn, though his ambition was sufficiently refined for religious as well as scientific pursuits. He aspired after rectitude, and was anxious to possess every moral perfection. He counted much upon the dignity of human nature, and was ambitious to act in a manner becom-

* See above, p. 334.

ing his exalted ideas of that dignity. And here he outstripped the multitude in an uncommon degree. He was rigidly just in his dealings, and inflexibly true to his word: he was a strict observer of his several duties in every relation of life; his sentiments were liberal, and his charity profuse: he was prudent in his conduct, and courteous in his deportment; he was a diligent enquirer after truth, and a strenuous advocate for virtue; he was frequent in sacred meditations, and was a regular attendant at public worship. Possessed of so many moral accomplishments, while he was admired by his friends, it is no wonder, that he should cast a look of self-complacency upon his character, and consider himself, with respect to his attainments in virtue, abundantly superior to the common herd of mankind. But while he was taken up in congratulating himself upon his own fancied eminence in piety, he was an absolute stranger to that unfeigned sorrow for sin, which is the first step toward the kingdom of God. It was not till after he had resided some time in England, that he became experimentally acquainted with the nature of true repentance." (p. 14.)

It appears to us that the language employed in the above extract, contradicts the account which had previously been given of Mr. Fletcher. "His early piety," it is said (p. 2.), "was equally remarkable with his early attainments. From his childhood he was impressed with a deep sense of the Majesty of God, and a constant fear of offending him, and manifested great tenderness of conscience." Even at the age of seven years (p. 5.), on being reproved for a fault, "he fell down on his knees before God, and prayed earnestly for a considerable time, till he felt such a sense of the divine love as quieted every fear."—"He manifested," it is added, "an extraordinary turn for religious meditation."—"His filial obedience and brotherly affection were exemplary, nor is it remembered that he ever uttered one unbecoming expression in either of those characters. He was a constant reprobate of sin." He was distinguished "at an early age," by "his reverential awe of God, his insatiable thirst after truth, and his uncommon abhorrence of vice." (p. 8.) "He had the fear of God deeply rooted in his heart." (p. 12.)

Surely all this implies something more than the "appearance of piety." Surely, of such an one, it cannot be said with truth that he was "a perfect stranger to the true nature of Christianity;"—"an absolute stranger" to "the first step towards the kingdom

of God." Had Mr. F. been destitute of the fear of God, had he hated the truth, had he even been engaged in vicious pursuits, stronger language could scarcely have been employed to characterize his state. Whence, may it not be asked, did he derive his "piety," his "deep sense of the Majesty of God," his "constant fear of offending him," his contrition for sin, his earnest desire of forgiveness; his "sense of the divine love," his deep rooted fear, and "reverential awe of God," his "thirst after truth," his "abhorrence of vice?" We had imagined that these plants of celestial origin could only have thriven in a *Christian* soil. We had imagined that they were indications, by no means equivocal, not only of having taken the first step towards the kingdom of God, but of having made some progress in the path which leads to it. We are far from meaning to affirm, that Mr. Fletcher possessed, at this time, that maturity either of Christian knowledge, or of Christian grace, which he afterwards attained: but, still, to represent him as entirely destitute of both, while he exhibited so many of the characteristic lineaments of "a new creature in Christ Jesus," appears to us to be not only erroneous in its principle but injurious in its effect.

The change in his character, which has been spoken of, is stated to have originated in a strong conviction, occasioned by a sermon, that he was destitute of *true faith*. Some extracts from Mr. Fletcher's Diary represent the perplexed state of his mind at this period, when he was earnestly striving to do the will of God, but was unacquainted with the scriptural way of justification by faith in Christ. After some time passed in this state, Mr. Fletcher describes himself as *suddenly* obtaining relief in prayer; so that, instead of his former doubts as to his acceptance with God, and his former subjection to sin, he found himself brought into a state of peace with God, and habitual victory over sin. The manner of Mr. F.'s "conversion," as here related, is similar to that which the followers of Mr. Wesley almost invariably profess to experience. We admit that it may sometimes happen, that a state of doubt and distress may be suddenly terminated by a lively participation of divine illumination and grace, yet, in general, the attainment of Christian knowledge, and

the conversion of the heart to God, are a gradual work, carried on in the use of the ordinary means of grace. This, at least, is the usual method of the divine proceeding. It is, therefore, both unscriptural and dangerous to represent the suddenness of conversion as a necessary property of it. Such a view of the subject is calculated to excite to an undue degree of action the merely animal affections of our nature, and thus both to encourage enthusiasm and foster delusion. It leads to extravagant pretensions, with which the conduct is too often at variance, and thus furnishes with popular arguments those who would explode the genuine doctrine of regeneration*. It generates a confidence always injurious to the subject of it, and the example of which tends greatly to mislead others; and it teaches men to substitute liveliness of emotion, and warmth of feeling, in the place of that knowledge and faith which work by love and purify the heart.

Let it not be supposed that we mean to insinuate, that Mr. Fletcher was not a true Christian. Of the reality of his religion his whole life has furnished the most convincing evidence. But still we may be allowed to doubt, whether that very evidence does not contradict the statement of his having been a stranger to Christianity, and of his not having taken the first step towards the kingdom of God, till a certain day in the twenty-fifth year of his age.

After an excellent letter to his brother, in which he describes, in a forcible manner, the change which he conceived had taken place in his mind, the following observations are added by one of his biographers.

"From this time his hopes and fears, his desires and pursuits, were totally changed. From the heights of self-exaltation, he sunk into the depths of self-abhorrence: and from shining in the foremost ranks of the virtuous, he placed himself on a level with the chief of sinners. Conviction made way for unfeigned repentance, and repentance laid a solid foundation for *christian piety*. His sorrow for sin was succeeded by a consciousness of the Almighty's favour, and the pangs of remorse gave way to the joys of remission. Believing on Jesus, as the scripture hath said, he found in him a well of consolation

springing up into everlasting life. All his wanderings were, at once, happily terminated, his doubts were removed, his tears were dried up, and he began to rejoice in hope of the glory of God. His conversion was not imaginary but real. It not only influenced his sentiments, but extended to his conduct. Whom he had found a Saviour, he determined to follow as a guide: and so unalterable was this determination, that from the very hour in which it was formed, it is not known that he ever cast a wishful look behind him.—A cloud of witnesses are ready to testify, that from his earliest acquaintance with the truths of the Gospel, he continued to walk worthy of his high vocation, *growing in grace, and adorning the doctrine of God our Saviour in all things.*" (p. 25, 26.)

The above passage unquestionably exhibits the picture of a true convert. God grant that the delineation may be verified in the case of every individual who reads it! Still, however, we are of opinion, that as a description of the change which, at that particular period, took place in Mr. Fletcher's mind, (we assume, of course, the accuracy of the preceding narrative) it is considerably exaggerated. His fears for example, are said to have been *totally changed*. Yet when we look back, we find that the only fears which are attributed to him are, a "fear of God deeply rooted in his heart," and also "a constant fear of offending God." These fears, we trust, remained with him. We are also told, that he had "an uncommon thirst after truth:" this desire, we presume, continued unabated. But it is unnecessary to enter more minutely on the comparison, our object being merely to exemplify the exaggeration of which we complained.

The third chapter is thus entitled, "From his Conversion to his taking Orders, and entering upon the Work of the Ministry." It is uncertain, we are informed, whether, during the early part of his residence in England, Mr. Fletcher entertained any thoughts of entering into Holy Orders, though he prosecuted with great diligence, the studies which are generally regarded as preparatory to such a step. Soon after the period of what is denominated "his conversion," he seems, however, to have formed this design. But being diffident of his qualifications for so weighty an office, he wrote to Mr. John Wesley for advice. The opinion of Mr. Wesley seems to have been in favour of his

* See our *Review of Daubeny's Trial of the Spirits*, Vol. for 1804, p. 755.

entering into Orders; but he continued, nevertheless, in a state of suspense during two years longer, at the end of which time, in the year 1757, he was ordained. From his first entrance upon the work of the ministry, Mr. Fletcher appears to have closely united himself with Mr. Wesley and his party. He preached, when in London, at his chapels, and corresponded with him and his brother from the country. His letters, during this early period of his ministry, breathe a spirit of deep humility, and of fervent piety; but there appears in them a bias to certain modes of expression, which are far from the simplicity and sobriety of the Christian character. Thus, in answer to a proposal which Mr. Wesley had made to him, he writes as follows :

“ ‘ To what a *monstrous* idea had you well nigh given birth! What! the labours of *my* ministry under you deserve a salary! I, who have done nothing but dishonour God hitherto, and am not in a condition to do any thing else for the future! If, then, I am permitted to stand in the courts of the Lord’s House, is it not for me to make an acknowledgment rather than to receive one? If I ever receive any thing of the Methodist Church, it shall be only as an indigent mendicant receives an alms, without which he would perish.’ (p. 47.)

Much allowance, perhaps, should be made for expressions of this kind, when it is considered, that Mr. Fletcher was a native of a country, the inhabitants of which have imbibed, with the language, something of the vivacity and extravagance of the French nation.

We cannot avoid noticing with much disapprobation, an anecdote which is related in this chapter, respecting the supposed judicial punishment of the then Bishop of London, for refusing his permission to Mr. Fletcher to preach to the French prisoners at Tunbridge. This rash and uncharitable prejudice, like the assumption of miraculous interpositions in their behalf, is creditable neither to the understanding, nor to the principles of Mr. Wesley and his disciples. Yet we are sorry to observe several instances of it in the course of the volume before us.

This chapter closes with a brief account of Mr. Fletcher’s presentation to the Vicarage of Madeley, by the nephew of Mr. Hill. He was now discharged from his employment as

tutor, by the removal of his pupils to Cambridge. The elder of them, it is stated, died about the time of his coming of age; the younger is the present Lord Berwick.

The fourth chapter gives an account of Mr. Fletcher’s qualifications for the ministry, of his faithfulness in the work, and of his labours at Madeley, and elsewhere. Mr. Fletcher had preferred Madeley to a living of double the value which had been offered to him; and immediately upon his settling in this populous village, which was in the year 1760, he entered upon the duties of his vocation with an extraordinary degree of earnestness and zeal. His parish, celebrated for the extensive works carried on within its limits, was, at that time, remarkable, in a moral and religious view, for little else than the ignorance and profaneness of its inhabitants, amongst whom respect to man was as rarely to be observed as piety towards God. In this benighted place, Mr. Fletcher stood forth as a preacher of righteousness; and for the space of five and twenty years appeared as a burning and shining light.

“ As a steward of the manifold grace of God,” observes Mr. Gilpin, one of his biographers, “ he faithfully dispersed the Word of Life, according as every man had need; instructing the ignorant, reasoning with gainsayers, exhorting the immoral, and rebuking the obstinate. Instant in season, and out of season, he diligently performed the work of an evangelist, and lost no opportunity of declaring the truths of the Gospel. Not content with discharging the stated duties of the sabbath, he counted that day as lost, in which he was not actually employed in the service of the Church.”—“ Nor was he less attentive to the private duties of his station, than to public exhortation and prayer. Like a diligent pastor, he daily acquainted himself with the wants and dispositions of his people, anxiously watching over their several households, and diligently teaching them from family to family.”—“ With respect to his attendance upon the sick, he was exemplary and indefatigable. It was a work, says Mr. Wesley, for which he was always ready: if he heard the knocker, in the coldest winter night, his window was thrown open in a moment. And when he understood either that some one was hurt in the pit, or that a neighbour was likely to die; no consideration was ever had of the darkness of the night, or severity of the weather, but this answer was always given, ‘ I will attend you immediately.’ ”

After this general account of Mr.

Fletcher's exemplary conduct as a minister, his fidelity and skill in dividing the word of truth to various descriptions of people, and his unwearied and accumulated labours in different parts of his extensive parish, are further detailed at some length. It appears, however, that notwithstanding all the pains he took, he saw, for some time, but little fruit of his labour. His unusual earnestness and zeal had also excited considerable opposition from various quarters. This may, no doubt, be partly attributed to the general ignorance and profane-ness of his parishioners, and partly to the prejudices of some of the neighbouring clergy and magistrates. But it may, doubtless, be also in part ascribed to the irregular and injudicious, though, we admit, well meaning methods, by which Mr. F., from his first residence at Madeley, endeavoured to do good to his parishioners and others*. His conduct, however, amidst the opposition which he encountered, is represented to have been truly admirable. "Being reviled, he blessed; being persecuted, he suffered it; being defamed, he entreated; provoking his enemies, by every affectionate method, to love and good works."

The parish of Madeley, which was uncommonly populous, abounded with persons in indigence and distress. These Mr. Fletcher regarded as his peculiar charge, and he exerted himself to the utmost for their encouragement and support. Not content with freely offering them the consolations of the Gospel, he contributed largely to the relief of their temporal necessities, and generally divided amongst them the greater part of his income. This was a very prominent feature in the character of Mr. Fletcher, and one which, upon the whole, cannot be too highly esteemed, or too strongly commended to the attention and imitation of every minister of the Gospel. (p. 85.)

Amongst other means which Mr. Fletcher adopted to promote the spiritual improvement of his flock, it was his custom to address pastoral letters to them, whenever he happened to be at a distance from his parish: se-

* We allude to such circumstances as that of placing a Methodist preacher on his horse-block, on a Sunday Evening, to preach to his people.

veral of these are contained in the volume before us, and many others are to be found in a Collection of his Letters, published by the Rev. Melville Horne. In general, the sentiments expressed in these pastoral letters are truly scriptural and excellent, and they breathe a genuine spirit of devotedness to God, an ardent love to the souls of his parishioners, and an earnest desire for their spiritual welfare; and we could with pleasure, if our limits would permit us, extract many useful and animated passages from them. At the same time we are disposed to question the propriety of such letters: nor can we altogether approve of the style in which these are written. To us, we confess, they look too much like an assumption of the apostolical character and authority, particularly as the opening addresses to the people are sometimes nearly in the words of St. Paul's introductions to his Epistles. There are also passages in them which, we fear, may have tended too much to excite a spirit of conceit amongst the poor people to whom they were written.

This chapter contains a few of Mr. Fletcher's private letters to his friends under affliction, which are very excellent; and it is closed with an account of his extraordinary *devotional* exercises. He lived, it is said, in the spirit of prayer; and whatever employments he was engaged in, this spirit was constantly manifested through them all. Without this he neither formed any design, nor entered upon any duty. His preaching was, above all, constantly preceded, accompanied, and succeeded, by prayer. In short, he realized the apostolical injunction to "pray without ceasing," and, at the same time, in every thing he gave thanks.

The next chapter opens with an account of his visiting, in 1767, Wales, Yorkshire, Bristol, and Bath, and of his intending to visit Switzerland. But this latter journey was delayed in consequence of the opening of a Roman Catholic chapel at Madeley, by which Mr. Fletcher thought himself called upon to preach expressly against Popery. The substance of an able discourse upon this subject is given by the editor, which appears to have checked the further progress of the Papists in his parish.

Early in the next year, Mr. Fletch-

er, accompanied by his friend Mr. Ireland, entered upon his journey to Switzerland, travelling through a great part of France and Italy. No journal having been preserved of this tour, a few only of the occurrences which took place in the course of it are here related. These chiefly respect Mr. Fletcher's attempts to promote the cause of Christianity among various descriptions of persons, and are highly interesting and instructive. Were it not for their length we should gladly extract two anecdotes which are related at p. 125—129, the one containing the account of an amicable dispute which took place upon the Continent between Mr. Fletcher and an acute sceptic; and the other being a relation of the conversion to Christianity, by Mr. Fletcher's means, of a young Genoese unbeliever. They both afford a striking exemplification of that urbanity, benevolence, and christian zeal, which were so conspicuously united in his character. At Marseilles, Mr. Ireland procured for Mr. Fletcher the use of a Protestant Church, where he preached, apparently, with great effect. He visited also the Protestants, in the Sevennes Mountains, and his stay amongst them is said to have been productive of very beneficial consequences. It was during this journey also, while travelling through a part of Italy, as they approached the Appian Way, that Mr. Fletcher expressed the lively emotions which were occasioned by the recollection of St. Paul's last journey from Jerusalem to Rome, and which are here described with much animation and feeling. At Nyon, his native place, he was received with uncommon respect, and his labours there are said to have proved signally useful.

"The benefit of his public labours in this place was significantly attested, by the numerous applications he received in private, for religious instruction. And the grateful sense his countrymen entertained of those labours was fully expressed, in their affectionate concern at his departure from among them. Weeping multitudes crowded round his carriage, anxious to receive a last word or look: and not a few followed his chariot above two miles from the town, before they had resolution to tear themselves entirely away from the company of this venerable man." (p. 135.)

After his return from Switzerland, Mr. Fletcher was appointed president

of a seminary which the Countess of Huntingdon had established at Trevecka in Wales, for the education of young men for the ministry. Of his usefulness in this office, Mr. Benson, who was a tutor in the seminary, speaks in very exalted terms. At Trevecka, however, neither Mr. Fletcher nor Mr. Benson continued long. The Calvinistic sentiments of Lady Huntingdon soon rendered their secession unavoidable. Some of the minutes of a conference of the Methodists were also considered by her Ladyship and her friends as so objectionable, that a circular letter to many of the clergy was written inviting them to assemble in a body, in order to oblige Mr. Wesley and his followers to revoke the propositions contained in them. This circumstance first led Mr. Fletcher into theological controversy. He thought the religious part of the world to be fast verging towards Antinomianism, and he judged it to be his duty to endeavour to stem the progress of so fatal an error. This he accordingly attempted in his celebrated "Checks to Antinomianism;" and in various other tracts which are enumerated in this volume. Very great praise, as might be expected, is bestowed upon all these controversial pieces by Mr. Wesley, and others of his party. We have no hesitation in saying, that we believe Mr. Fletcher's motives for writing them to have been pure and upright. We also think that, in his manner of conducting the controversy, now happily almost forgotten, he had decidedly the advantage of his antagonists. He was an acute and animated disputant: a brilliant imagination rendered his argumentation imposing, splendid, and dazzling, while it enabled him to paint the doctrines of his adversaries in the darkest and most odious colours: and, whatever may have been the merits of the cause which he defended,—into these we do not mean to enter,—he was undoubtedly superior in talents and learning to all his opponents. It must, however, in justice be observed, that he certainly was not always a correct reasoner; and that he gave way also, on many occasions, to acrimony and intemperance of expression, as well as to an indecorous levity of style, ill calculated to promote the cause either of charity or truth. In all these faults he was, it

is true, far surpassed by those who were opposed to him. Their writings both contain much disgraceful language, and manifest a very lamentable degree of heat and ill temper, together with a levity which sometimes borders on profaneness. In different parts of this volume attempts are made to exonerate Mr. Fletcher from the above censure, but we do not think with success. We may all, however, derive an useful lesson from his failure. When we see a man so remarkable for the suavity of his manners, the mildness and benevolence of his temper, and the heavenliness of his mind, as Mr. F. was, so far entangled in the snares of controversy as to mistake his asperity for gentleness, let us learn to dread, and as far as we can, to avoid any approach to religious dispute. It is evident, at the same time, both from Mr. F.'s "plan of reconciliation" between the Calvinists and Arminians, and from many of his letters to his friends, that he was sincerely desirous of effecting this difficult object, and that he laboured strenuously to promote it. The same thing had been attempted before by Puffendorff, Stillingfleet, Hall, Baxter, and several of the foreign divines; but with how little success either these divines, or Mr. Fletcher, have exerted themselves in this labour of love, the history of the present controversies amongst ourselves too clearly evinces.

The account of Mr. Fletcher's polemical writings, and of the controversy in which he was engaged, is continued in the next chapter. Whilst he was busily employed in theological disputes, Mr. Fletcher thought it his duty, at the critical period of the commencement of the American war, to employ his pen for a short time on political subjects; and accordingly he wrote "A Vindication of Mr. Wesley's calm Address to our American Colonies, in Three Letters to Mr. Caleb Evans;" and then a second tract on the same subject, termed, "American Patriotism further confronted with Reason, Scripture, and the Constitution; being Observations on the dangerous Politics taught by the Rev. Mr. Evans and the Rev. Dr. Price."

"Mr. Fletcher's motives for engaging in this dispute were perfectly pure. He considered 'the American Controversy' as he states in his Preface to the former of

these pieces, 'to be closely connected with Christianity in general, and with Protestantism in particular; and that, of consequence, it was of a *religious*, as well as *civil* nature.' In other words, he considered Christianity as enjoining 'the practice of strict morality, and that it is an important branch of such morality to honour and obey the King, and all that are put in authority under him.' (p. 168.)

These political tracts were, by means of a pious nobleman, handed to the King, and some preferment was in consequence offered to Mr. Fletcher: but he replied, with his characteristic disinterestedness and simplicity, that he wanted nothing but *increase of grace*.

The various and intense labours in which Mr. Fletcher had long been engaged, together with the rigorous and excessive system of abstinence and self-denial which he constantly pursued, had now considerably impaired his health, and had brought on some strong symptoms of consumption. He was in consequence advised to relax from his parochial and other duties, and to travel. He accordingly accompanied Mr. Wesley through several parts of England, and staid during some time at Bristol Hotwells. His health, however, continued to decline, and his consumptive disorder to increase to such an alarming degree, that the possibility of his recovery was universally doubted. "But far was he," says Mr. Gilpin, "while in these circumstances from being daunted or cast down at the apparent approach of the King of Terrors. Rather he looked forward with increasing desire to the happy moment when he should exchange the weapons of war for the crown of glory." He longed "to associate with the spirits of just men made perfect," and "he earnestly desired that, mortality being swallowed up of life, he might behold with open face the glory of the Lord." (p. 189.)

During this distressing state of his health, Mr. Fletcher spent several weeks with some friends at Newington. Here it is said, by one who was with him in the family, his conversation and conduct were truly admirable. "When he was able to converse, his favourite subject," it is observed, "was the promise of the Father, the gift of the Holy Ghost, including that rich peculiar blessing of union with the Father and the Son,

mentioned in that prayer of our Lord, which is recorded in the seventeenth chapter of St. John." Upon this sublime and important subject much occurs in the course of this volume. But though we think that, in the present day, it is not sufficiently considered even by religious persons; we are clearly of opinion, that both as to his expectations and his expressions relative to the gift of the Holy Spirit, Mr. Fletcher exceeded the boundaries which are prescribed to us in Scripture*. It appears also, in fact, that he never did experience that fulness of manifestation which he seems to have looked for so earnestly for many years. Indeed, to expect another Pentecost, as Mr. Fletcher evidently did, is, as we conceive, wholly unscriptural, and can tend only to spiritual delusion.

From Newington, as it is related in the next chapter, Mr. Fletcher removed to Bristol; where he continued very ill for some months. At length he was advised to try the effect of another journey to the Continent. This he accordingly undertook in company with his friend Mr. Ireland, and was no sooner arrived in France than he began to recover his health; and at Aix was so well as to be able to preach. From Macon, in Burgundy, Mr. Fletcher wrote to Messrs. John and Charles Wesley, given an account of the declension of religion and the prevalence of infidelity in France. From this letter, dated May 1778, we subjoin the following extracts, which are rendered particu-

ly curious, when considered with reference to the events which have since taken place.

" 'Gaming and dress, sinful pleasure and love of money, unbelief and false philosophy, lightness of spirit, fear of man, and love of the world, are the principal sins, by which Satan binds his captives in these parts. Materialism is not rare; Deism and Socinianism are very common; and a set of Free-thinkers, great admirers of Voltaire and Rousseau, Bayle and Mirabeau, seem bent upon destroying Christianity and government. 'With one hand, (said a lawyer, who has written something against them) they shake the throne, and with the other they throw down the altars.' If we believe them, the world is the dupe of kings and priests. Religion is fanaticism and superstition. Subordination is slavery and tyranny. Christian morality is absurd, unnatural, and impracticable; and Christianity the most bloody religion that ever was. And here it is certain, that by the example of Christians *so called*, and by our continual disputes, they have a great advantage, and do the truth immense mischief. *Papery will certainly fall in France, in this or the next century*; and I make no doubt, God will use these vain men, to bring about a reformation here, as he used Henry the Eighth to do that work in England: so the madness of his enemies shall, at last, turn to his praise, and to the furtherance of his kingdom.' (p. 237, 238.)

At Nyon, and in its neighbourhood, Mr. Fletcher remained nearly three years, during which time, though his health continued mending, he was not able to exert himself much in public. He employed himself chiefly in the instruction of children, and in private exhortations. In these labours, however, he was somewhat opposed by the Swiss magistrates, at the instigation of the clergy. He wrote also to his friends, in his usual strain of pious zeal, humility, and resignation to the will of God. One of his letters to Mr. Ireland contains the following curious relation.

" 'I am just returned from an excursion I made with my brother, through the fine vale in the midst of the high hills, which divide France from this country. In that vale we found three lakes, one on French ground, and two on Swiss; the largest is six miles long and two wide. It is the part of the country where industry is most apparent, and where population thrives best. The inhabitants are chiefly woodmen, coopers, watchmakers, and jewellers. They told me, they had the best singing, and the best preacher in the country. I asked, If any sinners were converted under his ministry? They stared, and ask-

* Let one example suffice: "In the beginning, said he, of my spiritual course I heard the voice of God in an articulate, but inexpressibly awful sound, go through my soul in those words, *If any man will be my disciple, let him deny himself.* He mentioned another peculiar circumstance of a later date, in which, said he, I was favoured, like Moses, with a supernatural discovery of the glory of God, in an ineffable converse with him face to face: so that, whether I was then in the body or out of the body I cannot tell." Our respect for the exalted piety of Mr. Fletcher restrains us from saying all which such passages as these suggest. We certainly do not think them the words of soberness. They will serve, however, to justify us for having questioned the correctness of what is said both by Mr. Fletcher and his biographer on the subject of his conversion.

ed, 'What I meant by conversion?' When I had explained myself, they said, 'We do not live in the time of miracles.'

"I was better satisfied in passing through a part of the vale which belongs to the King of France. I saw a prodigious concourse of people, and supposed they kept a fair, but was agreeably surprised to find three Missionaries, who went about as itinerant preachers to help the regular clergy. They had been there already some days, and were three brothers, who preached morning and evening. The evening service opened by what they called *a conference*. One of the Missionaries took the pulpit, and the parish Priest proposed questions to him, which he answered at full length and in a very edifying manner. The subject was the unlawfulness and the mischief of those methods, by which persons of different sexes lay snares for each other, and corrupt each other's morals. The subject was treated with delicacy, propriety, and truth. The method was admirably well calculated to draw and fix the attention of a mixed multitude. This conference being ended, another Missionary took the pulpit. His text was our Lord's description of the Day of Judgment. Before the sermon, all those who for the press could kneel, did, and sung a French hymn to beg a blessing upon the word; and indeed it was blessed. An awful attention was visible upon most, and for a good part of the discourse, the voice of the preacher was almost lost in the cries and bitter wailings of the audience. When the outcry began, the preacher was describing the departure of the wicked into eternal fire. They urged that God was merciful, and that Jesus Christ had shed his blood for them. 'But that mercy you have slighted, (replies the Judge) and now is the time of justice; that blood you have trodden under foot, and now it cries for vengeance. Know your day,—slight the Father's mercy and the Son's blood no longer.' I have seen but once or twice congregations as much affected in England." (p. 250, 251.)

Mr. Fletcher returned to Madeley in the spring of the year 1781, and resumed his labours in that parish. Soon after his return he renewed his personal acquaintance with Miss Bosanquet, a lady of eminent piety, with whom he had been acquainted during five and twenty years. They had long entertained a high mutual esteem and regard for each other, but hitherto many circumstances had prevented them from forming any nearer connection than that of friendship. These impediments, however, being removed, they were united in marriage at the close of the year 1781; an event which is related in the eighth

chapter, and which appears to have rendered the short remainder of Mr. Fletcher's life both more comfortable and more useful. "From the time of his settling at Madeley with Mrs. Fletcher," observes his biographer, "he had no return of his consumptive disorder. On the contrary, by the blessing of God on her peculiar care and tenderness, not only his health was confirmed, but his strength restored as in the days of his youth. In the mean time, he took care to employ all his remaining strength in the work of faith and the labour of love." Mr. Fletcher particularly directed his attention to the education of the children of his parish, and besides the school which he had already established in Madeley-Wood, he instituted Sunday Schools throughout his parish. This was the last public work in which he was engaged. Except an account of a visit, which Mr. and Mrs. Fletcher made to Ireland in the Summer of 1783, this chapter contains little else respecting Mr. Fletcher, besides a few very pious letters written to some of his friends during the last year of his life.

The two succeeding chapters contain general descriptions of Mr. Fletcher's character, drawn by his several biographers. They are thus placed immediately before the account of his death, contrary to the usual practice, in order, as it is said, that the relation of that last scene, "in which God gave such an uncommon display of his power and goodness, in behalf of his highly-favoured servant," might "close his history, and that nothing should follow it." (p. 328.)

Of the different sketches of Mr. Fletcher's character which are here given, that by Mr. Gilpin is the most full and elaborate, and includes, in a great measure, those which are added from the accounts of Mrs. Fletcher, Mr. Wesley, and Mr. Benson.

In general, says Mr. Gilpin, (we quote the substance of his words,) it is easy to perceive that a more excellent man has not appeared in the Church for some ages. His life might, with the greatest propriety, be termed *a life of faith*. Through the whole of his Christian pilgrimage, he walked by faith, not by sight. The *nature* of his faith was evidenced by the *works* it produced. His union with Christ answerable to the greatness of his faith, was intimate and constant;

and the strictness of this union was evinced by his whole disposition and carriage. The mind that was in Christ was discovered also in him. "Next to his faith, and his union with Christ, may be noticed his *patience* and *fortitude* under the various trials, whereby his faith and other graces were exercised." (p. 327.) After enlarging on this point, Mr. Gilpin proceeds to enumerate the other excellencies of Mr. F.'s character, on each of which he dwells with considerable particularity, viz. "His devotion [devotedness] to the Lord Jesus," both as a private Christian and as a minister, (p. 330): his "perfect disinterestedness," and his superiority to the world, (p. 332.); his decided renunciation of that honour which cometh from man, while he made "the favour of God his ultimate aim through life," (p. 334.); his meekness and condescension: his deep humility and lowliness of mind, (p. 338.); his ardent attachment to divine truth, (p. 349.); his fervent affection for the children of God: his enlarged benevolence towards the whole human race, (p. 350.); above all, his uniform and consistent piety, (p. 352.); and the perseverance of that piety, and of his zeal and diligence to the end of his life, (p. 354.) The only defect in his character is stated, by Mr. Gilpin, to have been a warmth in his temper. This defect Mr. Gilpin endeavours, though not very successfully, to extenuate. His writings unquestionably bear marks of undue severity, the best extenuation of which is, that he himself frankly admitted the charge, and stood self-abased on account of it. (p. 341.)

The twelfth chapter contains a minute and interesting account of the death of Mr. Fletcher. His last illness was occasioned by a cold which he caught about five days preceding his death, whilst zealously engaged in his ministerial labours; and the fever which ensued was no doubt greatly increased by his imprudently persisting in the performance of his duty on the following Sunday. After this he was confined to his bed, and continued to grow worse. His behaviour during his illness was truly edifying, and entirely consistent with the uniform tenor of his life. Our readers will not, we are persuaded, think us tedious, if we subjoin Mr. Gilpin's account of its closing scene.

"A few days before his dissolution, he

appeared to have reached that desirable point, where the last rapturous discoveries are made to the souls of dying saints. Roused, as it were, with the shouts of angels, and kindled into rapture with visions of glory, he broke into a song of holy triumph, which began and ended with the praises of God's unfathomable love. He laboured to declare the secret manifestations he enjoyed, but his sensations were too powerful for utterance, and, after looking inexpressible things, he contented himself with calling upon all around him to celebrate and shout out that *adorable love*, which can never be fully comprehended or adequately expressed. This triumphant frame of mind was not a transient feeling, but a state that he continued to enjoy, with little or no discernible interruption, to the moment of his death. While he possessed the power of speech, he spake as one whose lips had been touched with a *live coal from the altar*; and when deprived of that power, his countenance discovered that he was sweetly engaged in the contemplation of eternal things.

"On the day of his departure, as I was preparing to attend my own Church, which was at the distance of nine miles from Madeley, I received a hasty message from Mrs. Fletcher, requesting my immediate attendance at the Vicarage. I instantly followed the messenger, and found Mr. Fletcher with every symptom of approaching dissolution upon him. I had ever looked up to this Man of God with an extraordinary degree of affection and reverence; and on this afflicting occasion my heart was uncommonly affected and depressed. It was now in vain to recollect that public duty required my presence in another place: unsuited for every duty, except that of silently watching the bed of death, I found it impossible to withdraw from the solemn scene to which I had been summoned. I had received from this evangelical Teacher, in days that were past, many excellent precepts with respect to *holy living*; and now I desired to receive from him, the last important lesson with respect to *holy dying*. And truly this concluding lesson was of inestimable worth, since so much patience and resignation, so much peace and composure, were scarcely ever discovered in the same circumstances before.—*Let me die the death of the righteous, and let my last end be like his!*

"While their Pastor was breathing out his soul into the hands of a faithful Creator, his People were offering up their joint supplications on his behalf in the House of God. Little, however, was seen among them on that trying occasion, but affliction and tears. Indeed it was a day much to be remembered, for the many affecting testimonies of distress, which appeared on every side. The whole village wore an air of consternation and sadness, and not one joyful song was heard among all its inha-

bitants:—Hasty messengers were passing to and fro with anxious enquiries and confused reports:—And the members of every family sat together in silence that day, awaiting, with trembling expectation, the issue of every hour. After the conclusion of evening service, several of the poor, who came from distant parts, and who were usually entertained under Mr. Fletcher's roof, still lingered about the house, and seemed unable to tear themselves away from the place, without a sight of their expiring Pastor. Secretly informed of their desire, I obtained them the permission they wished. And the door of the chamber being set open, immediately before which Mr. Fletcher was sitting upright in his bed, with the curtains undrawn, unaltered in his usual venerable appearance, they slowly moved one by one along the gallery, severally pausing as they passed by the door, and casting in a look of mingled supplication and anguish. It was, indeed, an affecting sight, to behold these unfeigned mourners successively presenting themselves before the bed of their dying benefactor, with an inexpressible eagerness in their looks, and then dragging themselves away from his presence with a distressing consciousness, *that they should see his face no more.*

" And now the hour speedily approached, that was to put a solemn termination to our hopes and fears. His weakness very perceptibly increased, but his countenance continued unaltered to the last. If there was any visible change in his feelings, he appeared more at ease and more sweetly composed, as the moment of his dissolution drew near. Our eyes were riveted upon him in awful expectation. But, whatever we had felt before, no murmuring thought was suffered, at this interesting period, to darken the glories of so illustrious a scene. All was silence,—when the last angelic messenger suddenly arrived, and performed his important commission with so much stillness and secrecy, that it was impossible to determine the exact moment of its completion. Mrs. Fletcher was kneeling by the side of her departing husband; one who had attended him with uncommon assiduity, during the last stages of his distemper, sat at his head; while I sorrowfully waited near his feet. Uncertain, whether or not he was totally separated from us, we pressed nearer, and hung over his bed in the attitude of listening attention,—his lips had ceased to move, and his head was gently sinking upon his bosom,—we stretched out our hands; but his warfare was accomplished, and the happy spirit had taken its everlasting flight.

" Such was the undisturbed and triumphant death of this eminently holy and laborious Pastor, who entered into rest on the evening of Sunday, August 14, 1785. Blessed are the dead, who die in the Lord! *They rest from their painful labours, and*

are followed by those exemplary works, which they consider as unworthy a place in their remembrance; they *escape from the windy storm and tempest, and are brought to their desired haven: they have a right to the tree of life, they enter in through the gates into the city, and stand with everlasting acceptance in the presence of God.*" (p 384—388.)

After the extended account which we have given of this volume, and the strictures which we have made on several particulars contained in it, it may not seem necessary to add any thing further respecting it. We cannot, however, close our review without a few brief observations. We are aware that some of our readers may be dissatisfied that we should have paid so much attention to this account of Mr. Fletcher's life, and that we should, tacitly at least, have given him so much praise; whilst others will, no doubt, be disposed to blame us for objecting to so many particulars in it. The truth is, that we were desirous of testifying our high admiration of his extraordinary piety, and at the same time of pointing out the errors and excesses into which we have no hesitation in saying, that we consider him to have fallen. We certainly regret that he should have formed so close a connection with Mr. Wesley and his followers. We apprehend that this circumstance, if it did not produce, at least fostered, that tendency to enthusiasm and extravagance, which is observable in his character, and which forms its greatest imperfection. Had Mr. Fletcher contented himself, as in the present day we think he would, with his station as a minister of the Church of England, his piety would, perhaps, have been less dazzling; but it would, as we think, have been more scriptural and catholic, and his real usefulness would, probably, have been greater. We regret the connexion to which we have alluded on another ground: on account of its having engaged Mr. Fletcher as a principal in Mr. Wesley's theological controversies. We regret this, without entering at all into the merits of the controversy, because religious altercation is commonly injurious to the cause of religion, and is rarely beneficial to the minds of the disputants, who are too often betrayed into representations as inconsistent with christian charity as they are repugnant to the oracles of divine truth. But we forbear.—Mr.

Fletcher was, undoubtedly, after every deduction which can, on these or any other grounds, be made from his character, a man of eminent piety, and exemplary holiness. And we cannot too earnestly recommend, both to clergy and laity, that in these respects they should be followers of him, as he was of Christ.

The Authenticity, uncorrupted Preservation, and Credibility of the New Testament. By GODFREY LESS, late Professor in the University of Gottingen, &c. translated from the last Edition of the German. By ROGER KINGDON, A. M. of St. John's College, Cambridge. 8vo. pp. x. and 396. London, Cambridge, and Oxford. 1804.

As a general observation it is very just, that truth lies in the mean: since men of sanguine and violent dispositions, impelled however in different directions, seldom find any rest to their minds, till they have carried the principle which they adopt beyond all reasonable limits on each side of every question. But to fix upon precisely the middle point as the truth, is hardly less absurd than to place it in either of the extremes. And, indeed, in some cases it would be no easy matter to determine the exact position of the extremes themselves, and to secure them against that flexible ambiguity, which would render them means with respect to other extremes. Between extremes, however, if in any degree they deserve the name, the intermediate range is sufficiently spacious; and we need not be driven to despair, if we cannot bring ourselves to fix the truth in a point exactly equidistant from both, or if we cannot fix the precise point at all. The golden mean, so much valued by all the moderate, is not placed in so critical a predicament; but extends its influence over a space of some latitude, and thus keeps secure possession of its throne.

The general reflection respecting extremes has struck us, perhaps, on no subject more forcibly than on that of the Evidences of Christianity. One class of men seem to consider hardly any other view of Christianity as worthy of serious regard. Whenever their thoughts are directed to the subject, whether as writers or read-

ers, the Evidences seem to be with them the one thing needful. They argue justly, that the truth of the religion is the article of prime importance to be settled, as the foundation is the most important part of the building. Yet others are disposed, with equal justice, to argue, that a foundation without a superstructure is of no material value; and that therefore an exclusive attention to the Evidences of Christianity must be defective, and indeed entirely useless, by stopping short of its proper object. The inundation of works confined to this view of Christianity in the present age, is known to every student; and indeed is not without its cause. And even before this period, so prolific in Christian Evidences, Fabricius, in his *Bibliotheca Graeca*, has given a catalogue of near five hundred writers upon this subject; although it must be confessed, that he has put some authors in the number who would hardly be expected to be found in such company.

But there are other persons as much disposed to undervalue this consideration of the Evidences of the Christian Religion, as those just mentioned to overrate it. They seem to regard any inquiry into the grounds of their belief as implying, or even tending to create, culpable doubt. They therefore shrink with a kind of horror from the unhallowed occupation. They perceive how little influence Christianity frequently has upon the hearts and lives of those who take this method of satisfying their minds respecting its truth; and their prejudice against it is increased. Even in the best and most innocent view of the affair, they are apt to consider it as only the outside, the shell of Christianity, and a part with which a believer may not only safely but profitably dispense.

We think it may with truth be affirmed, that neither of those parties is right, and that the truth lies somewhere between them. And while we cordially concur with the latter in the opinion, that the evidence of Christianity, or rather that species of evidence which has possessed itself exclusively of the name, is far from constituting the whole of the religion, we feel ourselves obliged to dissent from them in assigning to this view of Christianity a place of considerable importance.

The nature of the work, the im-

portance of which we have endeavoured by the preceding observations to set in its due place, may be easily understood from the title. The biblical student will at once perceive, that the plan of Dr. Less in the present performance coincides, in a considerable degree, with the great and valuable work of Dr. Lardner on the Credibility of the Gospel History; distinguished, however, from that voluminous production by its compression and conciseness. The attention of the British public had been excited to this little volume by the commendation bestowed upon it, both by Michaelis, and by his translator and annotator, Mr. Marsh. The passages of these learned writers, containing the above-mentioned commendation, are introduced by Mr. Kingdon in his preface to the work which he has translated. The translator here observes, that the authenticity of the books of the New Testament has been treated by few, and done justice to by still fewer writers. Du Pin he censures; and Jones he mentions, as if that learned man had designedly declined the proof of the authenticity of the New Testament Scriptures, although the work is generally allowed to be unfinished. Mr. Kingdon might have spoken with honour of Dr. Mill's Prolegomena to his New Testament, on this subject: and a part of Archdeacon Paley's able work, his view of the Evidences, &c., has stated the proof of the authenticity of the Christian Scriptures in a manner, and to an extent, not very dissimilar from those of Dr. Less's work.

It is a peculiar recommendation of the work before us, that it was a successful attempt of the author to satisfy preceding doubts upon the subject of which it treats. It may, therefore, be considered as a piece of argumentation, the virtue of which has been tried and ascertained; and having produced conviction in one case, it may be regarded as better calculated to produce it in others. To persons whose reading on such points has been in any degree extensive, this work can be expected to present nothing materially novel. There are in it, however, a precision and perspicuity, which will render it interesting and useful even to advanced students in theological criticism.

The first part, on the Authenticity

of the New Testament, states the evidence upon that subject both internal and external; but chiefly the latter, which is distributed into the testimonies of the ecclesiastical writers of the three first centuries. Our author, under each of the two first centuries, appeals, not only to the works now extant of christian writers, but likewise to those which are lost: in the third, this was superfluous. Dr. Less justly regrets the many christian writings which have perished; a circumstance which incapacitates us from bringing forward so complete a body of evidence, for the authenticity of the New Testament, as we should otherwise have been able to do: but his limits would not permit him to enter at large upon this curious and important subject. Time and accident have not been the only enemies of the writings of the primitive Christians. In the various and well known persecutions which the disciples of Jesus underwent, their Scriptures and other writings were not overlooked. In the last and severest of those persecutions under the Emperor Diocletian, the sacred books of the Christians were sought with great diligence, and committed to the flames. This is expressly affirmed by Eusebius, and is corroborated by concurring evidence from various and unexceptionable sources. These may be seen in Lardner, Works, Vol. IV. pp. 88—91, and more fully in Mosheim, de Reb. Christ., &c. Comm. pp. 923—925. The last mentioned acute historian urges, that it was impossible for those who carried on the persecution to distinguish between the Scriptures and the other books of the Christians, even had they intended only to destroy the former. The governors, it is evident, made no distinction. And hence he infers an incredible loss of ecclesiastical documents, which, were they now in existence, would throw immense light upon the early history of the Christian Church.

The learned professor, we think, has given the just interpretation of the important, but somewhat obscure, chapter of Eusebius, in his ecclesiastical History, on the Canon of the New Testament Scriptures. Under the *αντλητορες*, a very comprehensive appellation, will appear to an attentive reader to include not only that part of the New Testament which was

doubted by some, though received however by many or most, but likewise what he denominates the *νόθος*; a term, the harshness of which is softened by the supposition of Dr. Less, that a negation of authenticity only is conveyed by it. See pp. 169—172.

Our author has devoted a considerable portion of his work, under the first division, to a discussion of the authenticity of the Revelation; which, rather from an insensible adoption of the insane incredulity of the age, and particularly of his nation, we conceive, than from any sufficient reason, he has rejected from the canon. If Mr. Kingdon, who seems to have taken more liberties with his original than he professes, had by some notes, distinguished as his own, pointed out the false reasonings of the professor, he would have performed an acceptable service to his readers, and have discharged what might fairly be considered as his duty. We shall endeavour to supply the defect, of which we here complain, by referring to an able and conclusive vindication of the Apocalypse against the objections of Michaelis, by an anonymous writer, reviewed by us in our first volume, pp. 723, &c. On this subject, indeed, Dr. Less appears to us to betray much want of information. In the section on the interpretation of the book in question, he seems to adopt that puerile principle, that whatsoever is disputed is disputable, and that a variety and discordance of interpretation prove all to be false: an expeditious and effectual process, and which renders a llenquiry superfluous. The professor seems to make no distinction between the different degrees of evidence, by which the opinions of the different interpreters are supported; and accordingly he places the sentiment of those, who consider the Romish Church as particularly described in the Apocalypse, on a level with that of those who have discovered some one or other of the Reformers in it. That this part of the prophecy should have been obscure to the early Christians, is a fact both natural in itself and favourable to the interpretation above-mentioned. Yet Hilarius affirmed, that Anti-christ should appear in the Church: so did Jerom. Gregory the Great, a Bishop of Rome, about the end of the sixth century, applied the term of Anti-

christ to his cotemporary John, Bishop of Constantinople, expressly because he assumed the title of universal bishop. The full reign of Anti-christ which soon after followed, silenced all allusions to the subject. But no sooner did the reformation begin to dawn, than Anti-christ began again to be recognized in the Bishop and Church of Rome. The Waldenses, the Franciscans, the Abbots Bernard and Joachim, and many others, did not scruple to apply the predictions of the Apocalypse to the self-constituted head of the Christian Church. See Jewel, *Apol. Ecc. Ang.* edit. 1591, pp. 99—102.; particularly his *Defence of the Apology*, *Works*, last edit. pp. 412, 413. See likewise Wetstein, *Nov. Test. Tom. II.* pp. 891, 892, who, for the purpose of discrediting the interpretation in question, would assign it exclusively to the Franciscans. The imbecility of this author's reasoning has been well exposed by Bishop Warburton, in his *Sermon on the Rise of Anti-christ*. Hume and d'Alembert, worthy judges on theological subjects, have affected to treat the application of this term to the Popedom as ridiculous.

But to pursue this subject no farther, and to close our remarks upon the first part of the respectable work before us, we deliver it as our opinion, that the learned author has perfectly succeeded in establishing the authenticity of the Scriptures of the New Testament, and in proving how carefully they were always distinguished from the apocryphal writings which existed in the early ages of the Church. In the evidence afforded by the testimonies adduced, one circumstance will strike the attentive reader very forcibly, and that is, the air of perfect undesignedness, which appears in them, to furnish any thing like evidence in favour of the Scriptures to future generations. Even those who have bestowed the greatest attention upon the subject seem to have consulted only their own satisfaction or that of their friends.

To a person not well versed in the nature of human transactions, or unacquainted with the general fate of historical documents, particularly those of the primitive ages of Christianity, the scanty and broken, although progressive evidence, which at first discloses itself, will be productive of less

satisfaction than he probably expected. But as his information enlarges, and as his reflection becomes more mature, he will increasingly be convinced that the evidence is exactly such as from the circumstances of the case it might naturally be expected to be. The societies to whom the different Christian Scriptures were particularly addressed, or for whose use they were at first particularly intended, were separated from each other by large intervals, and so far from being possessed of the facilities of communication known in modern times, they enjoyed not even those of their own age, except in a very limited and uncertain degree. This consideration will render it evident, that an universal or even general agreement among Christians, with respect to those Scriptures which were to be received as authentic, and much more their being embodied into one volume and designated by one name, must be a slow and gradual process, and, if it was carried on with any degree of the circumspection and anxiety suitable to so important an affair, must be attended with doubts or temporary suspense.

There is a kind of evidence in favour of the authenticity of the writings under discussion, suggested by the preceding reflections, which we do not remember to have seen stated; but which to us appears to have considerable weight. The greater part of the Epistles, in their very salutation formally, and by their contents evidently, purport to have been addressed to Christian societies in widely distant parts of the world. Is it possible, that the immediate successors of these bodies, in every country, could persuade themselves and the increasing world of their fellow Christians, that their immediate predecessors, (and generations, be it remembered, do not strictly succeed but run into each other, and thus render communication perpetual,) received from the Apostles different writings adapting instruction, in the general truths of Christianity, to their particular circumstances, when no such writings were really received? The supposition is palpably absurd. We have, then, in addition to the particular testimonies of ecclesiastical writers, the concurring attestation of whole bodies, of distant and independent bodies, of Christians to the

authenticity, and, if so, to the divine authority, of those Scriptures which we receive as the foundation of our faith. When an instance of imposture, parallel, in its most material circumstances only, to the fact just stated, is produced, we will consent to regard the argument as doubtful: but not till then.

The uncorrupted Preservation of the New Testament, pp. 243, &c., which we consider as the second part of this work, attending rather to the title than the translator's division, is argued from its contents; from the impossibility of a universal corruption of these writings, and the entire silence of history respecting any such corruption; from the agreement of the manuscripts; and from the agreement of the old versions, and quotations found in the ecclesiastical fathers. The evidence on this subject is decisive and irresistible.

The remainder of the volume is intended to prove the Credibility of the New Testament. It is a fact worth bearing in mind, and frequently adverted to, that the main and decisive arguments in favour of the truth of Christianity may be resolved into the evidence of the three following propositions:—that the authors of the New Testament were not deceived; that they did not intend to deceive others; and that the writings which we now receive as theirs are substantially the same as proceeded from their pen. The topics insisted upon by our author under this head are such as would naturally be expected, and are discussed with ability and success. The professor has bestowed considerable pains in drawing the picture of a fanatic, (pp. 280, &c.) in order to shew how far the Apostles were removed from that character: but he does not appear to have executed the delicate and difficult task with peculiar felicity. We consider it rather as an oversight than as any thing intentional, that the author says of the Apostles, “the central point of their system of morals, and of their conduct, is philanthropy, embracing and promoting the happiness of all. (p. 299.) We should rather say, it is the love of God, including the love of man. We understand the system which makes the latter supersede the former. Not that we think Dr. Less to be chargeable with embracing it; but we have thought the oversight de-

serving of notice, in order to illustrate the insensible influence of popular sentiments. Hardly any German writer, even a theologian, is entirely free from the contagion of illuminism, and it operates in forms which the subject himself scarcely ever suspects.

In enumerating the different constructions put upon that perplexing passage, Luke ii. 2. (p. 302.) the learned author has omitted that which appears to be the best founded, which has been adopted by many eminent scholars, and which Campbell has fortified by almost unanswerable argument. And notwithstanding the professor's hasty censure of Lardner in the same note on another subject, we think it will appear to most competent judges, that Lardner, and before him Wetstein, are in the right.

Towards the close of his work Dr. Less has employed a chapter to prove, that, contrary to some modern assertions, the heathen world was intolerant. The passages adduced are decisive, and the fact certain with some qualifications. The falsehood of every species of heathen superstition rendered a mutual association, and indeed incorporation, perfectly natural and easy. Hence it was, that scarcely ever was any difficulty made in admitting new idolatrous religions to a participation of privilege even with the national. What facilitated this indulgence was, that no one species of heathenism implied, much less urged, the falsehood of the other. But Judaism and Christianity were of a character, as becoming their truth, directly the reverse. They could not associate with false religion; it was in their very nature to accuse the other of falsehood and iniquity, and to require in all who embraced it an utter renunciation of every form of idolatry. This was the true cause of the Christian persecutions. We recommend to our reader Sect. v. and vi. of the Second Book of Bishop Warburton's Divine Legation, upon this very curious and much misrepresented subject. The frequency of our references to the writings of this able prelate seem to require, that we should profess our dissatisfaction with some of his positions which we consider to be erroneous and fanciful; although at the same time, justice obliges us to bear testimony to the unrivalled energy and merit of many of his disquisitions. His penetration

seems almost prophetically to have anticipated and confuted the depraved sentiments which, in our age, have overrun Europe. But sophistry and impiety are substantially the same in all ages.

Although the present work is well printed, we were offended by many typographical errors; particularly by the ridiculous conversion of James Naylor into Jacob Maylor. (p. 275.)

Before we conclude our review of this valuable work, we are tempted to offer some observations, connected with its general character, which we hope by their importance will atone for the room they occupy in our pages. A question will very naturally suggest itself, during the perusal of the present publication, or any other of the same description. What is the principal or most comprehensive ground of a Christian's belief in the Gospel? Or what is that evidence upon which the faith of unlearned as well as learned Christians must rest? We confess that we have never seen this important subject directly, much less satisfactorily, discussed. It must be evident, upon the slightest consideration of the affair, that the kind of evidences, generally distinguished by that name, and generally adduced in support of Christianity, can afford not the smallest degree of conviction to an illiterate person. The very media of proof require again as much proof as the original subject which they are employed to establish. It can be not a whit more evident to such a person, that Ignatius, Tertullian, Origen, Eusebius, and others, lived at a certain age, and bore decisive testimony to the existence and authority of the canonical Scriptures, than that the Gospel, without any intervening proof, is a divine revelation. He may as well take the principal subject itself for granted, as the facts by which it is proved. Yet it is a very popular mode of representing the faith of those who are unacquainted with the evidences in question, to say, that, were they born in a Mahometan or Pagan nation, they would be Mahometans or Pagans precisely upon the same grounds that they now are Christians. This seems to be a very harsh judgment. May not the circumstance of being born in a Christian land be regarded as a merciful dispensation of Providence, without involving any impeachment of the religious profes-

sion which is its natural consequence? Again, should we suppose the unlearned, in some degree, dependent upon the learned on the subject of their faith, and therefore liable to deception, we do not perhaps place them in a more unfavourable situation than the learned, who must likewise have *their* dependencies, and be exposed to errors, on that very account, from which the others are free. But after all, it may be suspected, that from a habit, gradually and insensibly acquired, of appropriating exclusively the name of evidences to a part only of the evidences applicable to the subject in question, learned men have unknowingly and involuntarily acquiesced in the opinion, that Christianity has no proper evidences but those which have been spoken of, or those which we may call of a critical or historical kind. There is, undoubtedly, a distinct species of evidence in favour of Christianity, which is of a far more comprehensive description, which to every Christian is indispensable, and which, perhaps, brings to the mind more real and solid conviction than any other. If the Bible had been discovered in some ruined monastery, or been found, no one knows how, in some part of the last century, any person able to understand its contents would perceive, that it represents mankind in a state of guilt and misery; that it exempts not an individual from the stain of sin; that it fixes the seat of sin in the heart; that it proposes a remedy, and one only remedy for this miserable state, requiring however repentance and future obedience. It is a matter of experience, whether man be faithfully represented in this volume. He has, therefore, only to examine himself, and if he perform the office with fidelity he will discover, that the representation does him no wrong: he will feel the powerful motions of sin in his own heart: he will perceive his inability either to annihilate past guilt or to subdue his corruptions: he will perceive the necessity and suitability of the means of recovery which are proposed. If there be in the sacred word promises of grace to those who humbly and faithfully apply for it, is it not matter of experience when that grace is obtained, and when the suppliant is henceforth enabled to overcome his sins and keep them in subjection? Is the experience of hope,

joy, and peace in believing, to be set to no account in the present affair? Ought not a Christian to trust his own judgment, when he seems to himself in his most collected and sober frame of mind, to discern a harmony, a beauty, in the Word of God, as he esteems it, far transcending every thing human? This kind of evidence, upon which it would be easy to enlarge, appears to us to deserve a much more honourable place than critics, especially, are generally disposed to assign to it; and we see not, why, even in defect of all other evidence, it may not be considered as perfectly satisfactory, at least to those who can obtain no other. We see not, why the evidence which the Gospel, by the mere statement of it, brings to the bosoms of men, may not be accounted as rational and convincing as any besides. We are aware, that this doctrine may be abused; and so may the contrary one: but we can distinguish the abuse from the doctrine itself. Although this subject has not been fully discussed by any writer with whom we are acquainted, the reader will find some valuable observations, to the same purpose as those which we have made, in Baxter's Dying Thoughts, near the beginning, and in Edwards's Treatise concerning Religious Affections, under the Fifth sign of gracious affections. Both these authors were well able to appreciate the value, as they well understood the nature, of the *critical* evidences, and ought therefore to be heard with the more respect, when they advance opinions which seem to derogate from their importance*.

Yet it must be acknowledged, that as in an age of learning, real or false objections against the Christian revelation will be urged, which can only

* The value of the kind of evidence which is spoken of above, will appear to be of the very first importance to those who have been in the habit of perusing the periodical accounts of the Moravian and Baptist Missions. The circumstances which chiefly led, in the minds of converts from heathenism, to a conviction of the truth of the Gospel, were the accuracy of the representations which it makes respecting the depravity of mankind, and the suitableness and efficacy of the remedies which it proposes for the removal of that depravity. The letters of the Missionaries of the Society for promoting Christian Knowledge, will be found to yield a similar testimony.

be directly obviated or repelled by arguments drawn from critical knowledge, it is desirable, both for the credit of Christianity, and, (it may prove,) for the benefit of the objectors themselves, that those who have the means should qualify themselves to defend the religion which they embrace, even upon the ground which its enemies have chosen for assaulting it. Every acquisition, indeed, however valuable, is attended with peculiar trials: nor is knowledge, the first seducer of our race, exempt from them. Even when chastised by humility and religious reverence, it has its dangers and its pains. How often do the first draughts of knowledge, as we frequently miscall error, only furnish us with doubts, which it requires much subsequent labour to resolve and dissipate! The question, however, is, whether in the midst of danger of a far more certain and formidable kind, we should be armed or unarmed. Hardly a company now can be entered, in which a loquacious and proselytizing infidel is not to be found: hardly a book, however remote the subject, can be taken up, which does not in some part contain the obvious or lurking poison of irreligion. The security of ignorance is entirely cut off; and it remains to be determined, whether our knowledge should be only of that kind which is pernicious.

Religious persons in general do not appear to be sufficiently sensible of the real importance of that body of *external* evidence, as it may be called, by which God has fortified his revelation, and certainly not in vain. The circumstances of the times require, that they should make themselves in some degree acquainted with it, and helps for this purpose are by no means wanting. It may, perhaps, be safely affirmed, that there never has been a work so feebly written upon the Evidences of Christianity as not sufficiently to prove its truth. If it would not lead us too much beyond our ordinary limits, we might take the occasion, here offered to us, of considering how far, and under what circumstances, it is proper that such subjects should be introduced into the pulpit. It is, indeed, sufficiently disgusting and unprofitable to hear of nothing else: yet, as many persons acquire no divinity but what is provided for them at Church, it might not be amiss to consult their benefit,

by supplying them with some of those reasons of the Christian hope, which directly obviate the most popular objections against it. This, however, should be done both sparingly and discreetly; and the study, undoubtedly, is the properest place for pursuing inquiries, which, under the most dignified management, must be considered as falling somewhat below the sanctity suited to the house of God, and which respect rather the bulwarks of Christianity than Christianity itself.

The Beneficial Influence of the Gospel.
A Sermon, preached before the Society in Scotland, (incorporated by Royal Charter), for propagating Christian Knowledge in the Highlands and Islands; at their Anniversary Meeting, in the High Church of Edinburgh, Thursday, June 14, 1804. By the Rev. WALTER BUCHANAN, A. M. one of the Ministers of Canongate, Edinburgh. Edinburgh, 1804. 8vo. pp. 72.

ANNIVERSARY Sermons preached before societies, instituted for the promotion of Christianity, can seldom be expected to possess much originality, since the nature of the duty generally requires that the same subject should be principally attended to in all. It is evident, however, that a general subject may be very differently treated; and that while in the hands of one preacher it may be a complete soporific, in those of another it may excite and keep in action the most lively interest.

This reflection has been excited by our perusal of the present correct, judicious, and impressive discourse. The text is taken from St. Paul's Epistle to Philemon, ver. 11. *Which in time past was to thee unprofitable, but now profitable to thee and to me.* After some observations, elucidating of the circumstances of this interesting Epistle, Mr. Buchanan divides his subject into two parts—"I. Of the state and character of those who are strangers to the Gospel; and, II. Of the happy effects which the Gospel produces on all who truly believe and cordially embrace it."

The representation given of the heathen world, to p. 18., is just and striking. Although representations of this kind are frequently to be met

with in addresses from the pulpit, especially on such occasions as that of the sermon before us, we do not consider them by any means as superfluous. Although to every person acquainted, in the slightest degree, with the moral state of the heathens, both of ancient and of modern times, nothing can be more evident, as well as disgusting, than the deep depravity in which they have always lain immersed; yet are there writers of a certain class, who employ the greatest assiduity in representing them as the ornaments of the world, and as the best models for imitation, even in Christian nations. When the agents of iniquity are thus industrious in propagating a lie with all the deceivable-ness of unrighteousness, it is certainly no time for the guardians of truth to be idle, and virtually acquiesce in these representations of the worst enemies of mankind.

But our author, with the fidelity of a christian preacher, warns his audience not to look for heathens, or strangers to the Gospel, in heathen lands alone.

"You will observe," says Mr. Buchanan, "that Onesimus was a member of a Christian family at the time to which the Apostle referred, in the first part of the text. Every unconverted man, whatever advantages he may derive from the light which shines around him in a Christian land, however affectionate he may be to those with whom he is nearly connected, and however usefully he may discharge some of the outward duties of his station, yet, in many, nay, in the most important respects, he is 'unprofitable.' What acceptable service, I ask you, can he render to God, who is under the power of a carnal and worldly mind? He may assume the exterior of religion, and shew a respect to its public institutions; but he knows nothing of its power, and is incapable of rendering that homage of the heart which God expressly requires, and chiefly regards. What spiritual advantage can his wife, his children, his domestics, derive from the example, and conversation, of one 'who minds only earthly things?' He may provide for their perishing bodies: but what care does he take of their immortal souls? Does he pray with them, and for them? Is he at pains to instruct them in the principles of religion,—to impress their minds with a sense of the divine presence,—to convince them of their need of a Saviour,—to warm their hearts with the love of God and goodness,—to guard them against the snares and temptations to which they are exposed in this evil world,—and to direct and animate them in the

way to heaven? While, in these important respects, he is altogether unprofitable, who can calculate the mischiefs that result from his conduct and conversation, by which, as far as his influence extends, he teaches those around him to contemn God, to neglect their souls, and to seek their happiness in the things that perish? Were we to trace the baneful effects of his conduct upon those with whom he is immediately connected, and to whom his influence extends, it would be easy to shew you, that the little good which such a man may do in the world, is far outweighed by the moral evil of which he is the occasion. And, least of all, is he profitable to himself. He may be active and successful in the management of his secular concerns; he may be respected and applauded by his friends and acquaintance; but, alas! 'what is a man profited, if he shall gain the whole world, and lose his own soul?'" (p. 18—20.)

Under the second head Mr. Buchanan observes, that the native tendency of the Gospel is to produce the happiest effects; and after having shewn that upon its first promulgation these effects were actually produced, he proceeds:

"As Christians multiplied in the world, the happy effects of the Gospel became more and more apparent. The knowledge of their principles, and the influence of their example, were gradually diffused through the community, and produced an important alteration in the opinions and usages of the people at large. Gross idolatry, with its train of attendant abominations, vanished before it; men began to entertain juster conceptions of God, and their duty: a higher standard of morals was introduced; and crimes, which formerly stalked abroad without a blush, fled from the view of men, and took refuge in the shades of night. In every country where Christianity prevailed, it meliorated the condition, and exalted the character of man. It encouraged the arts of peace, mitigated the calamities of war, gave protection and consequence to the lower ranks of society, and rescued the female sex from that degraded and servile state to which they were subjected throughout the whole heathen world. While it taught the poor to be contented and industrious, it restrained the power of the great, checked the arrogance of the rich, and infused into the breasts of all who felt its power a tender sympathy for the woes of others. In the whole range of Pagan antiquity, no traces are to be found of any asylum for the indigent and afflicted, the helpless orphan, and the destitute widow: but wherever the Gospel extended its influence, institutions were formed, and houses were opened, for the relief of almost every species of human sorrow. In fine,

it has contributed more than any, nay, than all other causes, to humanize the heart, and to civilize the manners of mankind." (pp. 33—36.)

In illustration of this fact Mr. Buchanan quotes a striking passage from Mr. Cecil's Sermon before the Society for Missions to Africa and the East; and another from a Missionary in Bengal, who, contrasting that province with Europe, writes, "but here, O miserable state! I have found the path-way stopped up by sick and wounded people, perishing with hunger, and that in a populous neighbourhood, where numbers pass by, some singing, others talking, but *none* shewing mercy; as though they were dying weeds, and not dying men."

The effects here ascribed to the Gospel, Mr. Buchanan justly observes, have never been produced by any other cause, pp. 37, &c.; and to the objection, that they are not universal, but that some professing Christians are as profligate as the Heathens, he replies,

"But let me ask you, Do these persons really believe the doctrines and obey the precepts of the Gospel? If they do not, which their conduct plainly proves, is it reasonable to blame Christianity for their faults? Is it fair to lay to her charge, the crimes of those over whom she has no influence; nay, crimes which she expressly condemns and forbids? Is a physician to be blamed, because his medicines do not cure those who refuse to take them? Is a lawyer to be condemned for the misconduct of a client, who rejects his counsel, and follows his own opinion? And ought Christianity to be condemned for the wickedness of those who neither understand nor believe it? Certainly not: and if the enemies of the Gospel were possessed of the smallest candour, they would impute the sinful practices of professing Christians, not to religion, but to the want of it; not to Christianity, which condemns their practices, but to the corrupt propensities, and guilty passions, by which those who commit them are governed. Much has been said, by modern infidels, about wars, persecutions, and massacres, of which they assert, Christianity was the cause. It is readily acknowledged, that wars have been waged, persecutions carried on, and thousands massacred, in the name of Christianity: but what does that prove? Not that these enormities are countenanced and encouraged by our holy religion, but only that those who have used her venerable name to justify their unchristian conduct, were either deplorably ignorant, or desperately wicked." (pp. 39, 40.)

We shall conclude with one additional extract from this well written Sermon.

"Partially, however, as Christianity prevails, and numerous as are the obstacles which impede its progress and counteract its effects, its influence in the world is immense. Its importance to society, by restraining vice, relieving misery, preserving peace, and promoting social order, domestic comfort, and public security, is beyond calculation. Nor let it be forgotten, that these effects, important as they are, are but secondary to what is the chief design of the Gospel—the glory of God, in the personal and everlasting salvation of those to whom it is addressed. This peculiar and interesting effect may be overlooked by men who support Christianity merely from motives of worldly policy, and disregarded by those who feel no concern for their precious souls: but, though silent and unobserved, more valuable far than language can express is the influence of our holy faith, in purging the conscience from dead works, in purifying the springs of action, in fortifying the mind against temptation, in supporting and comforting the wounded spirit, in assimilating the soul to God, and in preparing it for His heavenly presence." (p. 51.)

Letters of St. Paul the Apostle, written before and after his Conversion. Translated from the German of the late Rev. JOHN CASPAR LAVATER, Minister of the Gospel at Zurich. London. 1804. 8vo. pp. 115. Price 3s.

THAT these Letters are not the genuine production of St. Paul we need hardly apprise our readers; and to suppose, that the author either expected or wished them to pass as such, would be to attribute to him the height of folly and presumption. The fiction which Mr. Lavater has here employed was probably chosen by him as offering a convenient vehicle for conveying to the world his conceptions of the character and doctrine of St. Paul; and as promising, at the same time, from its novelty, to invite readers, and to render interesting and impressive the truths designed to be inculcated. Whether the choice was wise, and the effect be likely to answer these expectations, it is not easy, perhaps, to determine; so various is the taste of mankind, and so different consequently the impression which the same performance will often make on different minds.

We cannot say, judging from our own feelings, that the character or the doctrines of the great Apostle derive any material advantage, either of elucidation or impressiveness, from these letters. In the hands, indeed, of such a man as Lavater, the constitutional ardour of whose mind had probably some strong traits of resemblance to that of the Apostle whom he personates, the impassioned tone in which the latter, previously to his conversion, would have been likely to express his hatred of Jesus and the Christian cause, and his warm affection both to the person and interest of his blessed master subsequently to that event, could not well fail to be successfully imitated; nor can the author be accused of greatly violating in any other respect the proprieties of the character which he has assumed. Yet, we own, the chief pleasure that we have received from the perusal of these letters has been afforded by the evidence which they furnish of the faith and piety of the author, and of the truth of a posthumous account of him which we have seen; wherein more evangelical views of Christian doctrine, and greater exemplariness of life and conduct as a Christian Minister, are ascribed to him, than we had before been in the habit of attaching to his character.

The work before us is distributed into four parts; the first containing six letters supposed to have been written by St. Paul before his conversion. Four letters, designed to pourtray his feelings immediately after his conversion, occupy the second division. Nine, addressed to his Christian friends, form a third class; and four others, meant to display more fully his spirit and character in his apostolic capacity, and having for their object to "instruct, warn, reprove, and direct, persons in error and backsliders," fill up the remaining part of this arrangement, and complete the author's plan.

Of the whole series, the letters of the first part, supposed to have been written previously to the Apostle's conversion, strike us as the most happily conceived and executed: the character assumed appears to us to be, on the whole, better supported; the style is less modern; and greater ingenuity is displayed (probably because greater scope for ingenuity is afforded) than in those which follow.

We have no genuine letters of St. Paul extant of a date prior to his conversion, but many which were written after he became a Christian and an Apostle. These are authentic prototypes, with which we cannot help comparing, as we proceed, the method, the expression, the style of letters, purporting to be the production of the same pen. This comparison is fatal to the illusion which the reader desires to impose upon himself, and the detection of which is followed by a sense of disappointment and disgust.

Our extracts will principally be taken from the first letter, addressed to Gamaliel, in which "Saul expresses his surprise at the moderation of Gamaliel in the proceedings against the Apostles: warns him against timid prudence: renounces his friendship, and demonstrates his own zeal." This letter cannot be read without forcibly bringing to the reader's recollection the expressions employed by the inspired biographer, "And Saul yet breathing out threatenings and slaughter against the disciples of the Lord;" as well as the account which this once infuriated persecutor gives of himself to Agrippa, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." The prejudiced Pharisee, the learned and subtle disciple of Gamaliel, the furious but conscientious zealot, are strongly marked, and the true character of Saul of Tarsus fully and distinctly appears throughout. Thus is he made to expostulate with his master on the moderation of those counsels which he had given to the chief priests and elders respecting the disciples of Christ.

"How much the *sect* of the Nazarenes (may the Lord break them like potsherds! may the thunder of the Almighty scatter them like chaff before the wind!) how much the most accursed of all sects (for what are the Sadducees compared to them?) gains ground daily, is better known to thyself, my father, than to me.—No one upon Earth, Gamaliel, reveres thee more than I—yet, be not offended with me, if I say, thy moderation toward the Nazarenes is incomprehensible to me. I know thy prudence, I admire thy clemency: but is it fit to be merciful to the guilty, and act with forbearance toward the blasphemers of the eternal God? My reason is at a stand, and my mind is perplexed, at the conduct thou hast adopted. Is it prudence, or is it weakness, to defer

the remedy till the disease is incurable? Wilt thou wait till the whole Earth is corrupted? till they who are now poisoning Israel, shall have spread their venom to the ends of the World? Away with the impious wretches! Let the Galileans perish! They laugh at the forbearance exercised towards them, and mock all mercy. Thy moderation, my father, transports me beyond myself: pardon thy child; it was by thyself I was taught righteousness." (p. 1, 2.)

The example of Theudas, quoted by Gamaliel to support the advice which he gave to let the Christians alone, is thus artfully turned to his own purpose.

"Thou speakest of Theudas: but Theudas did not give himself out for the Son of God, and was put to death because he drew men to him, to excite them to revolt, without authority from the Lord. But by whom was he put to death? By the hands of men. If men had not opposed him, what would he not soon have accomplished?—Judas the Galilean was the leader of a seduced rabble; but did not b'asphe me God, like Jesus; did not require to be worshipped, like him who was crucified—Both these were cut off; but by whom, my father, by whom?—By men.—God can destroy the Galileans: but should not man persecute these wretches undeserving to be called men? Should we not root them out in the name of the Lord! Would it be to our honour, to wait till his thunder smites them, and his lightning consumes them? Will not that thunder smite us also, if we hold our tongues? Will not that lightning destroy us, if we look on with our hands in our bosoms, and force God to declare himself openly from Heaven against the Nazarenes?" (p. 3, 4.)

The evidence of the Christian miracles is evaded in a way very natural to a Jew, and probably in this very way did the supposed Letter-writer actually reason respecting them.

"The miracles of those who blaspheme God argue nothing for them, or for their cause. Did the miracles of Jannes and Jambres prove any thing for the gods of Egypt?—I do not deny, that the miracles of the Nazarenes are striking; and I would give one of my limbs, that they had never been performed. They have something in them imposing on the wise, and irresistible to the unthinking vulgar. But if the doctrine be of Satan, can the miracle be from Heaven? Is not the miracle, as is the doctrine; and the doctrine, as is the miracle? Must not that be an impious doctrine, that makes a man God, or like unto God? A doctrine, that sets upon God's throne one whom God has rejected, one who, having been crucified, is an

abomination to the God of Israel, must come from Hell, and no miracle can ever prove it to be divine. What miracle would be sufficient to prove thee, Gamaliel, to be a God?—or me, Saul, to be one?—What wise man could listen to such a tale? What pious man could suffer it? Only to lend an ear to such doctrine is horrible; to listen to it for a moment is an offence against the majesty of God." (p. 4, 5.)

Such sentiments as the following, depicting a mind firm in principle, faithful in obeying the dictates of conscience, though of a conscience prejudiced and misinformed, are put with evident propriety into the mouth of him who could testify of himself at a time when no Christian will dispute either the truth or judgment with which that testimony was given, "I have lived in all good conscience before God until this day."

"Father," says he to Gamaliel, "whether thou forgive me or not, my conscience is sacred to me. This I learnt from thee. My conscience enjoins me, what is of all things on Earth the hardest, to bid thee farewell, because thou art favourable to the Nazarenes.

"I sacrifice every thing for the sake of God. What is most dear to me would be rendered odious by the least attempt to cool my zeal against these madmen. They must be cut off from the face of the Earth like Amalek, and leave no trace behind them like the inhabitants of Gomorrah." (p. 7.)

Let us here stop for a moment to contemplate this singular example of so conscientious a zeal, manifested in so bad a cause. Did the sincerity of this conscientious bigot and persecutor justify his conduct? Was he, personally considered, as acceptable to God, while "persecuting the Church and wasting it," as when "preaching that faith which once he destroyed?" That he acted upon principle, and equally believed that he "did God service" in the one case as in the other, must be granted, or his own credibility will be impeached; and if so, according to the modern and fashionable doctrine, that sincerity in our religious belief and profession is all in all, he was as good a character and as beloved of God, before his conversion as afterwards. But was this the opinion which he himself entertained of his case? Did he look back on his former profession and conduct, with no self-crimination and remorse? Did he judge his errors to have been innocent, and involving no guilt, be-

cause he was perfectly sincere in believing and acting as he did? Far from it. For that very conduct towards Jesus and his disciples, in which he affirms that he acted sincerely and conscientiously, he nevertheless pronounces himself the "chief of sinners," and holds out his "having received mercy" from the Saviour whom he had persecuted and blasphemed, as an example of the most stupendous grace and long suffering, calculated for ever to exclude despair from the penitent breast, however burdened with the guilt of past transgression. See *1 Tim.* i. 15, 16.

Is it objected, that by his own admission, at the thirteenth verse of the same chapter, "he obtained mercy, because he did it ignorantly, in unbelief?" Yet that admission, it is plain, will afford no sanction to a scheme, which makes sincerity the compromise for all truth and virtue; for, on that scheme what need had he of mercy at all? And, it is equally plain, that any construction given to the last of these declarations, which would invalidate and falsify the former must be inconsistent with the least degree of respect for the Apostle's understanding and integrity. How then may these positions be reconciled? The point is important; and we are not sorry to have an opportunity of stating what we conceive to be the truth on a subject much discussed, but often ill understood; and on which a mistake is, without doubt, of very dangerous tendency.

That ignorance then, let it be observed, and consequently that error, which impartial and dispassionate examination would remove, is voluntary, and therefore criminal, however sincere and conscientious a man may be in the profession of it. Prepossessions which are acquiesced in as demonstrated truths, while they keep the attention obstinately fixed to one side of a subject, and render the mind averse from looking steadily at the evidence on the opposite side, but too plainly originate in the inclinations and passions of the heart; for the correspondence is close between the heart and the head, and the latter is seldom found inaccessible to truth but where the former dictates resistance. That such a state of heart may consist with general integrity and conscientiousness seems, indeed, a paradox, but the human character abounds

with paradoxes; and whoever looks around him in the religious world, at the present day, may see this very inconsistency verified in many an example. Now certainly that man cannot be held excuseable, the secret opposition of whose heart to any religious truth demonstrates, that some corrupt affection has rule over him; and with such malignant influence, as even to blind his judgment, and subjugate his reason. Yet, on the other hand, that man must, doubtless, be in a condition incomparably worse, who, with his eyes open, and not having a misinformed conscience to plead, sets himself against the truth, knowing it to be the truth. Such profligacy of conscience, such obduracy of heart, would denote the last stage of moral depravity: nor can we well suppose any man to have arrived at this pitch of wilful blasphemy and impiety, without supposing him wholly abandoned of God, and given up to a reprobate mind, and consequently to be in a condition utterly hopeless and incurable. The application of this reasoning to the Apostle's case is easy. The operation of his prejudices, as a disciple of the school of the Pharisees, is delineated in a manner equally forcible and natural, in such expressions as the following, which occur in the letter already so often quoted:—"The Israelite who hears it," viz. the story of a suffering and crucified Messiah, so revolting to Jewish habits of thought, and so contradictory to that partial interpretation of the prophecies respecting him, on which the doctors of the law had exclusively fixed their own eyes and those of their disciples, "the Israelite who hears it must consign it to the lowest pit of hell. He who can hesitate but for a moment, and admit into his heart the thought, 'perhaps it is divine' is already in secret consent with it. Let me repeat, even the listening to it poisons the soul. He who would prove it is already lost. We must not only abjure every thing that comes from Satan; we must totally and absolutely refuse to examine any thing he offers us." Thus, it may be presumed, did this zealot actually prejudge the cause. Thus plausibly, in all probability, did his piety support his prejudices. The blasphemer and idolater must be stoned; his nearest relatives must not pity him, but their hand must be first

upon him; every consideration, in short, of humanity and natural affection must give place in this case to a predominant zeal for the Lord of Hosts. But Jesus was a blasphemer, because that "he being a man, made himself God; for, he said, I am the Son of God." His disciples are both blasphemers and idolaters, for they confirm the assertion, and worship as a God him who uttered it. The conclusion was unavoidable, that to persecute "unto the death," men thus devoted by the law of God to destruction, was to do God service. In this persuasion he was sincere: his prejudices and his inclinations, which all looked towards a worldly Messiah, had blinded his judgment and kept out of sight the error in his premises; the conclusion was embraced, therefore, on full conviction. What an impressive example of sinful and corrupt affections, defeating all the advantages of superior education, rank, and learning, and triumphing over the boasted reason and understanding of man; For on what supposition but that of a worldly spirit, an unsanctified heart, set on things below and not on things above can we account for that perversion of mind, in this enlightened disciple of Gamaliel, which with all his knowledge of the law, his zeal for God, and his blameless observance of the letter of the commandments, suffered him not to perceive the force of evidence so demonstrative in itself, and so irresistible when presented to purer minds, whether learned or unlearned, as to have compelled Nicodemus to confess, "Rabbi, thou art a teacher come from God;" and to have dictated to Bartimeus the exclamation and the prayer, "Jesus, thou Son of David, have mercy on me?" The guilt of persecuting Saul is surely manifest and undeniable. Yet, how much greater would have been that guilt, had he acted the same part in defiance of conviction, and contrary to his persuasion of duty? He "obtained mercy", therefore, inasmuch as having done it in "ignorance and unbelief," and not in wilful deliberate malice, and enmity against God, he was not given up to a reprobate mind, and placed beyond the reach of mercy. Yet were that ignorance and that unbelief criminal; resulting not from a defect of evidence, but from an indisposition to at-

tend to the evidence afforded: they were consequently the effect of a corrupt state of the heart. It was in reference to this corruption, and to the horrible crimes into the perpetration of which it had betrayed him, (though at the time he was unconscious of their real quality), that he afterwards denounces himself as "the chief of sinners," and magnifies the long-suffering which had been extended to him, and the mercy by which he had been forgiven.

Having already extended our review of this work to a length disproportioned to its size, what remains to be observed shall be brought within small compass.

In the second letter of the first part, addressed to the high-priest Caiphas, soliciting his commission to go to Damascus, we were surprised to see that city named as the scene of the proto-martyr Stephen's persecution and death. This is a singular oversight, as it is plain from the fifth chapter of the Acts of the Apostles, that Jerusalem was the place in which he suffered.

The letters of the second part are principally employed in relating to different friends the circumstances of his miraculous conversion, and of what afterwards occurred to him at Damascus, to the time of his baptism and admission among the professed disciples of Jesus of Nazareth. On these we will only remark, that St. Paul has certainly to our judgment and feelings, told the interesting tale much better in his several answers before his countrymen, and before Agrippa, than it is told here. The simplicity, force, and dignity of the original narrative in a great degree disappear, and the loss is compensated only by greater tediousness of description. This, however, is no more than must have been expected. Any attempt to do afresh, what has already been done in the very best manner possible, must fail of success.

With the second letter of the third part from Paul to Timothy, we were particularly pleased, as exhibiting a beautiful, and we are sure a true, picture of the operation and effects of genuine Christianity, as it was exemplified in the lives of many of the Apostle's converts. The examples are well conceived: the following may serve as a specimen of them.

"Eubulus hath given glorious proofs of

his Christian charity toward one of his bitterest enemies, with a degree of humility that rejoiced my heart. Junia hath withdrawn herself out of the hands of a cunning seducer, with religious prudence. Sergius hath boldly opposed and put to silence an eloquent sophist, who sought to turn him aside from the faith. Claudia hath been mighty in almsgiving, and hath done much for the stranger, and for the sick. Lucius hath appropriated his house to the reception of brethren from foreign parts. Claudius hath built a room for the saints to assemble in. Florus hath forgiven a slave who robbed him; converted the slave, who was touched by his compassion, to the Christian faith; and set him free. Publius hath taken care of a very poor family, and supplied them with necessaries, and the means of earning their bread. Longinus hath forgiven Cyril a considerable debt, and will not even receive thanks for it. His pious wife Aia has done the same to a poor neighbour, and with the same humility. Niger went in pursuit of a slave that had robbed him and run away into the wilderness, fell on his knees before him, and entreating him to come back, swore before God and Jesus Christ, that no harm should come to him. The slave trusted his master, raised him from the ground, fell at his feet, prayed for forgiveness, and returned what he had stolen. This his master bestowed in alms, and made the slave a brother and friend in Christ." (p. 64, 65.)

Of the letters that remain the best praise is, that they exhibit the doctrine of St. Paul faithfully. The corruption of man's nature, the salvation of sinners by grace through faith, the divinity, atonement, and righteousness of Jesus Christ, together with the sanctification of the spirit, and its attendant fruits in a thorough conversion of the heart, and a holy life, are truths which every where appear either by assertion or implication, in these letters, as in the genuine epistles of that great man, great in every aspect under which his character can be viewed, whom the author has attempted to personate.

The Scripture Doctrine of the Trinity.
A Sermon, preached on Trinity Sunday, June 5, 1803. By THOMAS RUTHERFORD. London, G. Whitfield, New Chapel, City Road. 1804. pp. 28.

THIS is a plain and sensible discourse, from Matt. iii. 16, 17. The author, justly considering the Doctrine of the Trinity as matter of pure revelation, very properly confines himself to the testimony of Scripture concerning it. Novelty was, therefore, neither to be expected nor desired in bringing forward the proofs by which this mysterious subject is supported. The utmost that ought to be required of a writer on this topic, is clearness of arrangement and propriety of selection; and we think that this merit is fairly due to the author of the sermon before us. The points which Mr. Rutherford endeavours to prove are the following.—1. The *unity* of the divine nature, or that Jehovah is *one*. 2. That in the one Jehovah there is a *plurality*. 3. That this *plurality* is limited to *three*. 4. That *personality*, in the sense in which we commonly understand and use the word, is attributed to each of the sacred three. 5. That *supreme* and *essential divinity* is ascribed to the Son and the Holy Ghost, as well as to the Father; which last particular is thus further proved, viz. that the *names*, the *perfections*, the *works*, and the *worship*, peculiar and proper only to deity, are ascribed to the second and third, as well as to the first person in the Trinity. Upon all these points, except in one or two instances of a doubtful nature, the author has made a judicious selection of Scripture passages, which seem amply sufficient to prove to the satisfaction of the simple and unprejudiced inquirer, the truth of the doctrine in question. The sermon concludes with some pertinent answers to the usual objections as to the *mysterious nature* of the Trinitarian Doctrine, and with a few brief observations on its *importance**, as connected with the doctrine of the atonement, and the sanctifying operations of the Holy Spirit.

* We could have wished, that more had been said upon this latter point. To those, however, who may be desirous of further information concerning it, we would beg leave strongly to recommend the learned Dr. Waterland's Treatise on the *Importance* of the Doctrine of the Trinity; a new edition of which was a few years since published by the University of Cambridge.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, in 2 vols. 8vo. *A general Treatise on Mechanics*; with an Account of about 100 of the most curious and important machines; by Mr. GREGORY, of the Royal Military Academy, Woolwich.—*A complete Practical Digest of Purish Laws*, in 1 vol. 8vo.; by T. W. WILLIAMS, Esq., Barrister at Law.—*Observations on the present State of the Highlands of Scotland*, with a View of explaining the Causes and probable Consequences of Emigration; by the EARL OF SELKIRK.—*Miscellaneous Observations*, chiefly Religious and Moral, taken from various authors, with occasional remarks; together with Seven Sermons; by the Rev. Mr. DIMOCK.

In the press, *A Treatise on the Construction and copying of all Kinds of Maps*; by Mr. THOMAS DIX.—A Work on the *Nature and Properties of Wool*, with Remarks upon the British Fleece.—*A Graphic and Descriptive Tour of the University of Oxford*; comprehending Representations of all the principal Public Buildings, with their History and present State, and the Academic Costume; in numbers, in imperial folio.—A new edition in 18 vols. 8vo., under the care of Mr. ALEXANDER CHALMERS, of the *Biographical Dictionary*.—*Narrative of a Voyage from London to Madeira and New Providence*; by Captain CHARLES BURTON; and of the *Shipwreck of the Flora*, Captain THOMAS BURROWS.—*A History of England*, in Letters to a Young Lady; 3 vols. 12mo, price 15s bound; by CHARLOTTE SMITH.—GOLDSMITH's *History of the Earth and Animated Nature*; in 6 vols. 8vo.; with a new Set of Plates engraved by Mr. WARNER; and considerable Additions and Improvements throughout the Work, and a complete Index, by Dr. TURTON.—*The Rural Architect*, consisting of Plans for Country Buildings, &c. by JOSEPH GANDY, Arch. A. R. A.; in royal 4to.—*An Agricultural Excursion into Ireland*, with an Account of Two Years successful Farming in that Country; in 8vo., with Plates; by RICHARD PARKINSON.—*A Catalogue of Books on Agriculture and Rural Economy*.—MAGEE's *Discourses on the Doctrine of Atonement and Sacrifice*; second edition, on an improved Plan.—An edition in 8vo., with Corrections and Additions, of Mr. JOHNSON'S *Translation of the Chronicles of FROISSART*.—*Description of Latium*, with Engravings, by a Lady.—A new edition, in 8vo., of MACKNIGHT's *Translation of the Epistles*,

with a Commentary, Notes, &c.—A new volume of the *Transactions of the London Medical Society*.—The *Miscellaneous Works of the late Rev. R. ROBINSON*, of Cambridge.—*Memoirs of TALLEYRAND*, written by the Author of the Revolutionary Plutarch.—A Translation of ZOLLIKOFER's *Sermons on Education*; by the Rev. Mr. TOOKE.—*Lectures on the Belles Lettres and Logic*; by the late Professor BARON, of St. Andrews.—*A History of Egypt, Ancient and Modern*, by the Rev. Dr. JAMES WILSON, Minister of Falkirk.—*A Narrative of Three Years Residence in France*; by Mrs. ANN PLUMPTREE.

LONDON INSTITUTION.

At a very numerous and respectable Meeting at the London Tavern, May 23, Sir F. Baring, Bart. M. P. in the Chair, it was resolved to establish an Institution, on a liberal and extensive Scale, in some central situation in the City of London; to be denominated the LONDON INSTITUTION, FOR THE ADVANCEMENT OF LITERATURE, AND THE DIFFUSION OF USEFUL KNOWLEDGE. This Institution will be similar, in its leading features, to the Royal Institution. Its object, like that of the other, will be to provide, a Library containing Works of intrinsic value; Lectures for the Diffusion of useful Knowledge; and Reading Rooms, for the Daily Papers, Periodical Publications, interesting Pamphlets, and Foreign Journals. The qualification of a Proprietor was fixed for the present at seventy-five guineas, and the Subscription for Life at twenty-five guineas. At a second Meeting, held May 28, it was resolved to close the Subscription for Proprietors, which had proceeded with unexpected rapidity; upwards of nine hundred names having been obtained, whose subscriptions amounted to about £70,000., a sum fully adequate to effect the various objects of the Institution, and to secure permanent funds for its support. A temporary Committee was appointed to prepare a plan to be laid before his Majesty's Secretary of State, for the purpose of soliciting a Charter for the Institution.

The Rev. Dr. LETTICE proposes to publish in 1 vol. 8vo. price 14s. *The Art of Assisting the Memory*; being an improvement on Grey's *Memoria Technica*, the plan of which is said to be enlarged, by its application to the first elements of various arts and sciences, and even to conversation and the transactions of business.

Mr. SEELEY, of Ave Maria-lane, has

published the first number, in quarto, of a new Musical Work, entitled *Devotional Harmony*, under the care of Mr. LOUIS JANSEN. The first volume will be completed in twelve numbers, at 1s. 6d. each, or 2s. 6d. each on royal paper.

Mr. WILLIAM FOWLER, of Winterton, in the county of Lincoln, proposes to draw, engrave, and colour, all the chief *Mosaic Pavements* discovered in Great Britain; having met with much approbation in some which he has already executed. He purposes likewise to copy the principal subjects from the *stained glass* in the Cathedrals of this kingdom.

A Quarterly Periodical Work commenced last month, at 3s. 6d. each number, entitled, *A Retrospect of Philosophical, Mechanical, Chemical, and Agricultural Discoveries*: being an Abridgement of the Periodical and other Publications, English and Foreign, relative to Arts, Chemistry, Manufactures, Agriculture, and Natural Philosophy; accompanied, occasionally, with remarks, pointing out the merits and defects of the various papers; and, in some cases, shewing to what other useful purposes the researches of individuals may be applied, beyond the original views of the author. It is intended to exhibit the substance of every interesting Memoir, Paper, &c. on the subjects above-mentioned which shall be published either at home or abroad.

The Rev. S. BURDER proposes to publish a second volume of *Oriental Customs*; or Illustration of the Sacred Scriptures, by an explanatory Application of the Customs and Manners of the Eastern Nations.

Some Papers, left for publication, by the late Professor ROBINSON, of Edinburgh, will shortly be brought forward under the care of his executors.

The Literary Club has set on foot a subscription for erecting a *Monument* in St. Paul's Cathedral, to the Memory of Sir JOSHUA REYNOLDS, the founder of that Society.

In the 255th number of Mr. ARTHUR YOUNG's Annals of Agriculture, a Sketch is given of a new *Farming Society*, established in East Kent, near Hythe. It consists of twelve of the most intelligent Farmers and Graziers in the County of Kent, who meet monthly at one another's houses in succession, a severe fine being fixed for non-attendance. The first business of the day is to take a minute survey of the practice pursued on the farm at which the meeting is appointed; their host shewing them the contents of his farm-yard, the arable and pasture land, implements, &c. in his possession. Wherever merit or blame attaches, it is to be candidly assigned. After this inspection, accompanied by a critical discussion with a view to improvement, they return at a late hour to dinner at the president's

house: after which a Lecture is delivered by him, on a subject appointed at the preceding Meeting. This subject is regularly debated, and the secretary enters each member's opinion, all being bound to deliver an opinion, in a Journal for the use of the Society.

In Thomson's System of Chemistry, it is stated as the result of Morveau's experiments on the subject of destroying contagion, that *Acetic Acid* acts instantly, and destroys the odour of infected air completely; but it cannot easily be attained in sufficient quantity, nor in a state of sufficient concentration, to be employed with advantage: that the fumes of *Nitric Acid* first used by Dr. Carinichael Smith, are equally efficacious; but that this is attended with inconvenience, because it is almost always contaminated with nitrous gas; that *Muriatic Acid*, pointed out by Morveau, and *Oxy-muriatic Acid*, first employed by Cruickshanks, are not attended with these inconveniences; the last deserving, however, the preference, because it acts with the greatest energy and rapidity. It is now employed with general success in the British Navy and Military Hospitals. All that is necessary, is, to mix together two parts of common salt, with one part of black oxide of manganese; to place the mixture in an open vessel in the infected chamber; and to pour on it two parts of Sulphuric Acid. The fumes of *Oxy-muriatic Acid* are immediately exhaled, fill the chamber and destroy the contagion.

SOCIETY FOR THE ENCOURAGEMENT OF ARTS, MANUFACTURES, AND COMMERCE.

This Society, the 22nd vol. of whose Transactions has lately appeared, has now existed upwards of half a century, and has expended, in promoting the public interest, more than £50,000., raised by the voluntary contribution of its members, of whom there appear to be at present about 1500. The business of the Society is conducted by different committees of patriotic gentlemen, who are assiduous in their attendance, and who devote much of their time in advancing the public interest. Many important improvements in Agriculture, Chemistry, Mechanics, and Manufactures, have originated with them.

The gold medal of the Society has been presented to J. C. CURWEN, Esq. M. P. for his *Experiments in Draining Land*; on whom also the same honour has been conferred, for having planted more than 800,000 *Timber Trees*. A like premium has been awarded to A. BORRON, Esq. of Warrington, for *Planting 600,000 Osiers*; and to Mr. SHIRREFF, of North Britain, for *Preserving Turnips*. Mr. WATSON has obtained the silver medal for the culture of the same vegetable: and Mr. HUTTON for *Planting 19 Acres with Forest*.

Trees. The same reward, and fifteen guineas in addition, have been conferred on **WILLIAM PEARCE**, near Helston, Cornwall; a poor and deserving man: as an encouragement of his virtuous and distinguished industry, in improving twelve acres of barren downs, by the labour of eighteen years, which he entered on in the fiftieth year of his age. **MR. PLOWMAN**, of Broome, in Norfolk, has obtained the gold medal, for an improved *Sheepfold*, which runs on wheels of cast iron, and may be moved by a single man in five minutes; while on the usual construction, it will frequently occupy several hours. **MR. WAINSTELL**, of High Holborn, has received the Thanks of the Society for his communication of a new *Field Gate*; which unites strength, elegance, and lightness; and, by not requiring so much timber nor so long as the common gates, may be the occasion of saving a vast quantity of that valuable article. To **MR. THOMAS HOLDEN**, near Petworth, in Sussex, a bounty of fifteen guineas was voted for his invention of a *Machine to do all the Thread Work in Shoemaking in a standing Posture*; which has been the means of restoring several individuals to health, who had contracted the painful diseases incident to that business from being obliged, in the common method of working, to labour entirely in a bent posture.

The Society, considering that it would be advantageous to the commerce of the United Kingdom, to bring the *British Marbles* into more general use, have resolved to expose Specimens, of a given size, of all such Marbles as can be procured, in their rooms at the Adelphi, for the public inspection. These specimens will be registered in a book to be kept for the purpose, in which will be detailed the situation of each quarry, its distance from a public road and from water-carriage, remarks on the nature of the marble, &c. All proprietors of marble quarries are requested to send specimens with proper particulars.

MR. KNIGHT, of Herefordshire, relates a curious fact respecting the ingenuity of the *Spider*. "I have frequently," says he, "placed a spider on a small upright stick, the base of which was surrounded with water, to observe its most singular mode of escape. After having discovered that the ordinary means of retreat are cut off, it ascends to the top of the stick, and, standing nearly on its head, ejects a web which the wind readily carries to some contiguous object. Along this the insect effects its escape; not, however, till it has previously ascertained, by several exertions of its whole strength, that its web is properly attached at the opposite end."

FRANCE.

MR. LAUDON, Painter, proposes to publish, *A Historical Gallery of celebrated*

Men of all Ages and Nations; containing their Portraits, engraved after the best authorities, with their lives. The work will extend to 10 vols. 12mo.; each containing 72 plates, and 216 pages of letter-press.

DR. HAGER, who is now employed by the French Government in publishing a *Dictionary of the Chinese Language*, has completed the arrangement of the 17,000 types which were cast by M. Fourmont, and is now prepared to begin the printing of the Dictionary.

M. HAGEMANN, a German, well known for his acquaintance with the Sanscrit, has recently discovered, in the National Library at Paris, the third and fourth Veda in MS.

GERMANY.

DR. GOLDFUSS, of Erlanger, will set out, in the course of the present spring, on his *Travels in Africa*, at the expence of the King of Prussia. He will remain a year at the Cape; and, in the two following years, will endeavour to penetrate as far as possible into the country, both on the eastern and western coast.

The Magistrates of Augsburg have confiscated the whole edition of 1500 copies of Professor **GOMER**'s work on the *Political Laws of Germany*, and have fined the Publisher.

DENMARK.

An *Icelandic Dictionary* is about to be published at the expence of the Danish Government. It is the work of a lately deceased Icelandic Clergyman, named **BIORN HULDERSON**. A critical *Grammar of the Icelandic Tongue* is also shortly expected, which is the production of a native of Altona, named **AREAT**, who had been sent by the Danish Government into the Northern Provinces, to collect plants for the *Flora Danica*. During this employment he made himself master of the Icelandic Language, and collected Runic inscriptions.

ITALY.

A Society has been formed at Florence, the object of whose members is the Illustration of the History of their Country.

Italian Translations of all the best German Prose Authors are in preparation at Florence.

A Series of 60 Engravings from **OSSIAN**, after designs by the Piranesi, is preparing at Rome.

PORTUGAL.

MR. BROTERE, Professor of Botany at the University of Coimbra, has published a *Flora Lusitanica*, in 2 vols. 8vo.; the result of his Travels and Collections, for seventeen years, in every part of Portugal.

A work has appeared, with the approbation of the Inquisition, entitled *The*

Oracle of Philosophers, meaning Voltaire, attacked and confuted from his own Writings. It extends to three large volumes in quarto.

RUSSIA.

Count POTOCKI has lately published, in 1 vol. 4to., a *History of the Primitive Inhabitants of Russia*, with a full explanation of their local customs and national traditions, illustrative of the Fourth Book of Herodotus. It is the result of researches and travels continued during twenty years; and is explanatory of the Mosaic History, concluding with a Commentary on the Tenth Chapter of Genesis.

A Committee of Censure is established at Petersburg over the Press, composed of three members and a secretary, receiving together salaries which amount to 5370 roubles. If a writer thinks they have treated him with injustice, he can appeal to the Supreme Direction of Studies. The Censors have not the power to suppress a

work on account of some reprehensible passages: but it is their duty to point them out to the author, that he may correct them; but they are forbidden to make the correction themselves.

A splendid embassy is about to be sent from the Russian Government to China, from which great advantages, both commercial and scientific, are expected.

The Emperor has granted to the Jews the privilege of educating their children in any of the Schools and Universities of the Empire; or the establishment of Schools at their own expence.

At the Commencement of the French Revolution, when the literary treasures in the Libraries of Monasteries, &c. were wantonly scattered, Mr. Dubrossky, Secretary to the Russian Embassy at Paris, collected a great number of rare MSS. This collection has been purchased by the Emperor, and now forms part of the Imperial Library at Petersburg.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

THE Plague stayed; a scriptural View of Pestilence particularly of the Small Pox; with Considerations on the Vaccine or Cow Pock; in two Sermons; the one preached before the University of Cambridge, February 24, 1805; the other at Hinxtion, March 3; with Notes and Illustrations; by the Rev. James Plumptre. 8vo.

The Christian Mirror; exhibiting some of the Excellencies and Defects of the religious World; containing Essays in Prose and Verse. 12mo. 5s. bds.

Popular Evidences of Natural Religion and Christianity; by the Rev. Thomas Watson. 8vo.

The Dissenters Appeal against the Attacks of the Rev. Rowland Hill, in the Conclusion of a Book entitled, "A Warning to Professors." 6d.

Extracts from various Authors; with Remarks on the Mode, Subjects, and History of Baptism; by Thomas Wortlake. 12mo.

An Essay on Toleration; in which the Subject of Catholic Emancipation is considered; by a Presbyter. 1s.

A Sermon preached before the House of Commons, Feb. 20, 1805, being the Day appointed for a General Fast; by Charles Henry Hall, D. D. 1s. 6d.

Wisdom better than Weapons of War; a Sermon preached at the Episcopal Chapel of Forfar, on the last General Fast-Day; with an Appendix, containing a Letter to the Editor of the Anti-jacobin Re-

view, and Strictures on the Review of Bishop Skinner's Convocation Sermon, given in the Anti-jacobin and British Critic for February last; by the Rev. John Skinner. 8vo.

Rejoice and do Good; a Charity Sermon preached at Banbury, March, 1805; by the Rev. George Bell. 1s.

Discourses on various Subjects; by the Rev. Charles Daubeny. Vol. II. 8vo.

An Inquiry, Whether the Description of Babylon, contained in the 18th Chapter of the Revelations, agrees perfectly with Rome as a City, &c. Recommended to all such worthy Individuals in the Roman Church as have any sincere regard for the Honour of God and his holy Religion; by Granville Sharp. 12mo.

An Inquiry after Happiness; by R. Lucas, D. D. 2 vols. 8vo. new edition. 14s. bds.

Volume II. of the miscellaneous and posthumous Works of the late Rev. Mr. Alex. Pirie, of Newburgh. 3s. sewed.

MISCELLANEOUS.

The Book of Trades, or Library of the useful Arts; illustrated with Copper-plates; three Parts, 9s. plain, or 15s. with the Prints beautifully coloured.

The Wonders of the Telescope; or a Display of the Wonders of the Heavens and of the System of the Universe; adapted particularly to the perusal of Young Persons, and especially calculated to promote and simplify the Study of Astrono-

my to Persons of all Ages; with numerous Copper plates. 4s 6d.

The Roman History, from the Foundation of Rome to the Subversion of the Eastern Empire, and the taking of Constantinople by the Turks, in the Year One Thousand Four Hundred and Fifty-three; including the Antiquities, Manners, and Customs, as well as the Jurisprudence and Military Establishment of the Romans; on a new and interesting Plan; by the Rev. John Adams, A. M. 12mo. 4s. 6d.

Characteristic Anecdotes from the History of Russia; with notes chronological, biographical, and explanatory; forming a useful Manual of Russian History; translated from the French of the Counsellor of State Clausen. 8vo. 5s. bds.

The Horrors of the Negro Slavery now existing in our West India Islands. 1s.

Memoirs of the Life and Character of Gilbert Purring; with important Observations on modern fashionable Education. 12mo.

A Narrative of the Behaviour and Death of Thomas Davis, who was executed at Oxford, in March, 1805; by the Minister who visited him. 6d

A Memoir of the Proceedings of the Society called Quakers, belonging to the Monthly Meeting of Hardshaw, in the

Case of "A Narrative of Events which have lately taken Place in Ireland," &c. by William Rathbone. 8vo. 2s. 6d.

The Roman Catholic Petition unsanctioned, therefore an unsafe and unconstitutional Ground of Emancipation. 8vo. 1s. 6d.

The Speech of Mr. Deputy Birch, in the Court of Common Council, April 30, 1805, against the Roman Catholic Petition. 1s. 6d.

A Serious Examination of the Roman Catholic Claims, as set forth in the Petition; with a Postscript; by the Rev. Thomas Le Mesurier. 1s.

An Abstract of the Arguments on the Catholic Question. 1s.

A Letter on the proposed Emancipation; by Granville Sharp. 12mo.

A View of the chief Arguments against the Catholic Petition, and of Answers to them; by the Rev. J. Milner, D. D. 1s. 6d.

The Twenty-fifth Report of the Society for bettering the Condition of the Poor. 1s.

A Description of the Island of St. Helena; containing Observations on its singular Structure and Formation; and an Account of its Climate, Natural History, and Inhabitants; with Plates. 12mo. 6s. bds.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On the 1st of May last was held a General Meeting of this Society, at which a Report from the Committee was read. This Report having since been printed, we are enabled to lay the substance of it before our readers.

The first object which had engaged the attention of the Committee, was to make the institution of the Society extensively known, in the confidence that it only required to be known in order to obtain general approbation and support. The increasing list of contribution already amounting to upwards of 1500, the accession of a President and eight Vice-presidents*, and the favourable reception given to the Society's plan, not only in England, but in Ireland and Scotland, had

proved that their expectations were well founded. The Synod of Glasgow and Air had been so much impressed with the beneficial tendency of the Institution, as even to direct collections to be made for its benefit in all the Churches and Chapels within their bounds.

The knowledge of the Society's establishment had also been diffused over the continent of Europe, and had produced the happiest effects. A Bible Society had been formed at Nurenburg in Germany, to which a number of persons, not only in that empire, but in Switzerland also contributed; and the formation of which had been greatly promoted by a donation of £100, voted by the Committee. The Nurenburg Society had begun to print 5000 copies of a German Protestant edition of the New Testament for distribution among the poor Protestants in Germany, who are greatly in want of the Scriptures, and it is expected soon to be able to print a large edition of the established Lutheran Bible complete.

* The President is Lord Teignmouth. The Vice-presidents are, the Bishops of London, Durham, Exeter, and St. David's, Sir William Pepperill, Bart. Vice-Admiral Gambier, Charles Grant, Esq., and William Wilberforce, Esq.

In the Prussian dominions it was proposed, under the auspices of some noblemen and general officers, to print a new edition of the Protestant Bohemian Bible, which had become very scarce. The Committee had recommended the formation of a Society for the purpose and promised to contribute the sum of £100. as soon as such a Society should be begun.

But the influence of British example has extended even to the Roman Catholics in Germany. A priest of that communion avows his intention of promoting the establishment of a Bible Society among its members. He observes that, notwithstanding the blind bigotry which still too widely prevails in his Church, many of the clergy, both in Suabia and Bavaria, the number of whom daily increases, not only recommend but strongly promote the reading of the Scriptures, particularly the New Testament. Subsequent information has assured the Committee, that associations for printing and circulating the Holy Scriptures are actually forming among the Roman Catholics of Germany. To encourage these beginnings of good, the Committee had authorized the Nurenburg Society to distribute among the Roman Catholics 1000 New Testaments, to be paid for by the British and Foreign Bible Society.

With respect to the want of Bibles in different parts of the Christian world, it had appeared that, in the southern provinces of Ireland, not above a third of the Protestant families possess Bibles; and that amongst the Papists, who are far more numerous, a Bible is not to be found in more than one out of 500 families; that the funds of the Dublin association are very inadequate to supply the increasing demands for Bibles; and that English Bibles are almost exclusively the objects of that demand among the lower ranks, very few of whom can read Irish.

In Alsace the want of Bibles, both among Protestants and Roman Catholics, had been stated to be so great, that the Committee were induced to give £20. with a view of remedying the evil.

In Sweden, owing to the paternal care of the Government, and the general diffusion of religious knowledge and zeal, no want of Bibles exists. Bibles also, in the languages of Fin-

land and Lapland, are currently distributed by Societies formed for the purpose.

In Holland the poorest people can procure Bibles, and the deacons are accustomed to make strict inquiry of each individual, whether he possesses a Bible and reads it.

A correspondence had also, it is said, been opened with Denmark, Russia, and Bengal.

The Committee having been informed that a Chinese translation of part of the New Testament lay in the British Museum, had thought it their duty to ascertain its nature. The manuscript was found to contain a harmony of the four evangelists, the Acts of the Apostles, and all the Epistles of St. Paul, excepting that to the Hebrews. The translation is said to be written with elegance, but to have been made from the Vulgate, probably by the Jesuits. For this and other reasons, particularly the enormous expence which must attend the measure, the Committee had declined printing it.

The next point mentioned in the Report, relates to the Committee having authorized the printing of 2000 copies of a translation of the Gospel of St. John into the Mohawk language, a part of which had already been sent to America for distribution. This translation is the work of a chief of the Mohawk nation now in this country, who is well known to many members of the Society by the name of Captain NORTON, but whose Indian name is TEYONINHOKARAWAN. The Mohawks form a part of the six nations who are situated on either side of the Ouse or Grand River, to the westward of the Falls of Niagara. They already possess a translation of the Gospel of St. Mark, the Liturgy of the Church of England, and some detached passages of Scripture. They also have a Church, only occasionally visited by a clergyman, in which near 600 persons assemble.*. The translation of the Gospel of St. John cannot fail to prove a valuable accession to their stock of religious knowledge.

We have already mentioned the va-

* We understand that Captain Norton is extremely desirous of engaging a pious clergyman of the Church of England to accompany him on his return home, with a view to reside permanently among the six nations.

luable collection of foreign Bibles presented to the Society by Mr. Granville Sharp. A suitable acknowledgment is made in the Report to the worthy donor, and an intimation is given that similar donations will be particularly acceptable.

On the subject of procuring Bibles to be distributed by the Society, it is stated that some delay had been caused by the determination to print Bibles by the Stereotype only; which, though requiring more time in the first instance, has many advantages over the common type. An agreement had been entered into with the University of Cambridge to print, in this mode, for the Society's use, several thousand English Bibles of various sizes, and 20,000 Welch Bibles of a smaller size than octavo; the Society for promoting Christian Knowledge having resolved to print an octavo edition. The Committee had also determined to follow the example of that Society in printing from the edition of the Welch Bible of 1746. The claims on the Society for an edition of the Welch Bible are represented to be very strong, as notwithstanding the comparative poverty of the inhabitants of that country, they had, with an uncommon zeal and cheerfulness, contributed about £1900 to the purposes of the institution.

The Committee conclude with a hope that the progress of the Society, towards the attainment of its objects during the fourteen months which had elapsed since its institution, will appear to have been as rapid as circumstances would admit, and that its beneficial effects will be progressive and permanent. "These benefits," it is added, "will keep pace with the increasing means of the Society, and the suggestion is a strong claim upon the exertion of its members, to promote the augmentation of its power to do good. If to provide for the temporal exigencies of our fellow creatures be considered an indispensable duty; to minister to their spiritual wants is a duty of still superior obligation: and of all the modes suggested or employed for this purpose, the supplying them with the doctrines of truth and salvation is the most benevolent, efficacious, and unexceptionable." In this sentiment we do most cordially and unequivocally concur.

The Report, of which we have

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given an abstract, was approved, and adopted by the Society; and, on the motion of the Bishop of Durham, seconded by Mr. Wilberforce, it was resolved, that the warmest thanks of the Meeting should be presented to Lord Teignmouth, the President, for his Lordship's faithful, zealous, and persevering attention to the interests of the institution during the whole period of his connexion with it. The acknowledgments of the Meeting were also voted to the Right Reverend and other Vice Presidents of the Society, for the patronage which they had afforded to the Society; to the Committee, for their strenuous exertions and highly interesting Report; to the Treasurer and Secretaries, for their zealous and gratuitous services; to the Presbytery of Glasgow, for its zeal in promoting the interests of the Society; and to the several congregations throughout the empire, who had made collections for the Society, or otherwise laboured to forward its views.

The Society's funds appear to have amounted, on the 31st day of March, to £5600.

In our next, we intend to give a few extracts from the Appendix to the Report, which contains much interesting information.

On the 30th of May, the annual General Meeting of the Charity Schools took place in St. Paul's Cathedral. The number of children was upwards of 6000, besides whom about 7000 persons were supposed to be present. The spectacle was a grand one; and must have been highly gratifying to every benevolent mind. A sermon was preached on the occasion by the Bishop of Bristol.

We have learned, with real satisfaction, that the venerable Bishop of London has interfered to prevent the continuance of those subscription concerts which have been performed at the houses of different noblemen, to the disgrace of this Christian country, on a Sunday. His Lordship's remonstrances, we trust, will be effectual without the necessity of resorting to legal measures. If not, we are assured that he will be deterred by no considerations of rank and influence from pursuing the path of his duty, by suppressing these outrages on public

decency, and bringing the delinquents to justice. His Lordship has succeeded in preventing the entertainments

at the Opera, from encroaching, as had hitherto been the practice, on the Sunday morning.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE last accounts from FRANCE announce the annexation of GENOA and its territories, known of late by the name of the Ligurian Republic, to the French Empire, of which it now forms an integral part. This fresh encroachment of Bonaparte is probably only preparatory to measures for incorporating the whole of Italy with France. It is a transaction of so similar a character with those usurpations which have preceded it, that it can excite no surprise. The pretext of a senatorial decree, and a popular vote, are too flimsy to impose on any, who know that, besides the general dread of French power which pervades the Continent, a large French army is encamped at Marengo. In the course of a speech which he made on this occasion, Bonaparte inveighs against the maritime usurpations of England, particularly with respect to the laws of blockade and the right of search, and he justifies the measure now adopted on the ground that, under so oppressive a system, the weaker powers have no resource but to shelter themselves under the wing of a nation able to protect them. The same reasoning is pursued in a note addressed to the Austrian resident at Genoa, who is informed that his mission is terminated by the new arrangement.

Bonaparte has conferred on his kingdom of ITALY a new constitutional code, and has instituted also an order of nobility called the order of the Iron Crown, the motto of which will be, (the words which he used when placing on his head the Crown of Italy), "God has given it to me, woe be unto him who dares to attack it." In his address to the Legislative Body, after advertizing to various subjects of internal regulation, and announcing the appointment of Eugène Beauharnois, a prince animated with his own spirit, to be his viceroy, he states that the evasive conduct of the King of England had greatly lessened his hope of peace, but that the recent successes of his squadrons must have convinced his enemies of the inutility of protracting the contest. "I preserve the hope," he adds, "that the peace of the Continent will not be troubled; and, at all events, I find myself in a situation to fear none of the chances of war." How little does this boaster seem to feel that he is but a mere instrument in the hands of Him, who

"maketh the wrath of man to praise him," and who will not suffer it to overstep its assigned limits.

In what light AUSTRIA must view the recent encroachments of the Emperor of the French may be easily conjectured; but whether she is likely to depart on this occasion from her system of servile compliance, it would be vain to inquire. Her armies, however, are said to be increasing rapidly, while the French force in Italy is also receiving large augmentations. The Russian troops in the Mediterranean are said now to amount to fifteen thousand men.

One of the first acts of the new Government of HOLLAND has been to prohibit, under the severest penalties, the importation of British commodities into that country, either by land or water. Persons conniving at their importation are not only to be fined, but may be imprisoned, publicly whipped, or even put to death, according to the enormity of the offence.

The King of SWEDEN has issued a proclamation, granting to British subjects the right of warehousing all kinds of goods at Stralsund, subject to a duty on re-exportation by land or sea, which shall not exceed three quarters per cent. *ad valorem*.

In TURKEY the government has been actively employed in reforming the military system; and in substituting regularly disciplined troops in the place of the Janissaries. Regular soldiers are already employed in garrisoning some of the chief towns, and their use will be further extended in proportion as the prevailing prejudices of the people against the innovation are weakened.

EAST INDIES.

The last dispatches from India confirm the account, contained in our last number, of the decisive advantages obtained over Holkar. On the 17th of November, that chief took shelter under the strong fort of Deeg. General Lake made a gallant attack on that place, and took it, forcing Holkar to retreat to Burtapoor, which is considered as his last resource. Before this fortress General Lake sat down early in January. On the 10th, a breach being effected, an attempt was made to carry the place by storm: but notwithstanding the astonishing bravery displayed both by officers and men, the attempt failed with a great loss, both of officers and men.

Colonel Maitland, who led on the troops, was killed. The whole number of killed and wounded on our part in the assault, is stated to be 456, including 29 European officers. The fall of the place, however, is still considered as certain. Considerable success seems to have attended our arms in other quarters of the Mahrattah country.

ST. DOMINGO.

An account has appeared in almost all our newspapers to the following effect. Dessalines, it is said, appeared before Santo Domingo, and summoned it to surrender. The summons had no other answer from General Ferrand than three cannon-shot levelled at Dessalines' camp. Ferrand determined to anticipate the enemy, and making a sortie with a large part of his force, attacked, and successively carried, all the intrenchments of the besiegers, though his force was greatly outnumbered by theirs. The defeat was complete: 1300 *Brigands* were counted dead on the field of battle. All their ammunition, a large part of their military stores, their magazine, and the Emperor's military chest and treasure, fell into the hands of the victors. The reinforcements brought by the Rochefort squadron are said to have had no share in this affair, as they did not land till the succeeding day.

We should not have noticed this impudent fabrication, if it were not to point out to our readers the pains which are evidently taken to poison the public mind with respect to the affairs of St. Domingo. It is not a little surprising, that not one news-writer should have remarked that the above report was completely contradicted by the official statement published by the French Government on the return of the Rochefort squadron to Europe. Bonaparte would have been the last man in the world to conceal such an important event as a decisive victory over the Negroes. On the contrary, he would have blazoned it with all his usual arts of exaggeration. In the official account, however, though it distinctly relates the landing of a reinforcement of French troops at Santo Domingo, no intimation whatever is given of the anterior engagement. It merely states, that Dessalines had raised the siege of the place in consequence of the arrival of the French fleet; a measure which, of course, was dictated by prudence. It is, therefore, manifest, that the St. Thomas's gentleman, on whose authority this story has been widely circulated, and whose prejudices are sufficiently apparent in the application of the term *Brigands* to Dessalines' forces, has practised an imposition on the public, with a view, doubtless, of its producing some effect unfavorable to the cause of Negro independence in St. Domingo, and also to the Negro cause in general.

Ferrand is said to have issued a proclamation, declaring that all persons found after the 21st of April, on board any ally or neutral, bound to any port occupied by the Blacks, or coming from it, or found within two leagues of it, shall suffer death.

It is stated, we know not with what truth, that an official paper, called the *Gazette Politique et Commerciale de Hayti*, is now published at the Cape with this motto,

"L'Injustice a la fin produit l'Indépendance."

BRITISH WEST INDIES.

The Governor of Barbadoes, in the apprehension of a visit from the Rochefort squadron, published a proclamation, announcing that by an old law of the island, still in force, *freedom would be granted to any slave who should kill an enemy**. From this proclamation one inference may be drawn, which stands in direct contradiction to the reiterated declarations made by West Indians to the British Parliament and the British Public. They have asserted, that West Indian Slavery is no evil; that liberty is regarded by the Negroes, happy in their present lot, as no blessing; and that their condition is one to be envied even by a British peasantry. Is it possible not to acknowledge that, in making such assertions, West Indians are wilfully attempting to deceive us? Certainly both the original framers and the present publishers of this Barbadoes law, (which, by the way, partakes of the savage and sanguinary character of those other proceedings of the Legislature of that Island, on which we have lately had occasion to comment), entertained very different and far juster sentiments. They knew that to excite their Negroes to deeds of high daring, no temptation could outweigh the promise of freedom. But could that possibly be the case, if the Negroes were happy in their bondage? Go, and promise the English peasant the gift of freedom as the reward of heroic enterprise: would he not laugh the offer to scorn? He already enjoys it: he knows its value: and he will fight to preserve it. But it is his own; it is not another's to bestow. We are far from saying that the Negroes ought now to be placed in similar circumstances: but let their real situation at least be understood: and let the characters of those men, who by the foulest arts of misrepresentation have continued to impose on this country, be also duly appreciated. Can any man of candour regard their testimony on this question as entitled to consideration, after witnessing such a disregard of principle as is indicated by the facts which have now been

* The law, as it now stands, is a direct encouragement to murder prisoners in cold blood.

noticed. West Indians know that the slavery under which the Negroes groan is a burden of the most grievous kind; and their conduct, in the instance before us, proves that they know it. And yet they

scruple not to declare, that the Negroes are supremely happy in their state of bondage, and that freedom would prove a curse to them, instead of a blessing.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

A BILL has passed for repealing that clause in the Mortmain Act, which restrains the Colleges in the Universities from purchasing Advowsons. This Bill will, of course, tend to throw the patronage of a great number of livings into the hands of our Universities.

A Vote of Thanks to the Commissioners of Naval Enquiry for their diligence, ability, and fortitude in the discharge of their duty, passed the House of Commons on the 2nd of May; and an Act has since been made for continuing their powers to the end of the next Session of Parliament.

In a Committee of Supply, the following sums have been granted to his Majesty, viz. Extraordinaries of the army abroad, £660,850.; for the army in Great Britain and Ireland, a sum not exceeding three millions: to make up the deficiency of the consolidated fund, £3,049,458.: for the volunteers in Great Britain and Ireland, £1,600,000. for the Crinan canal, £25,000. and for completing the canal from Inverness to Fort William, £50,000.

The Petition against the last Election for the County of Middlesex is still undecided, and cannot now be heard till the next Session of Parliament. The delay arises from Sir F. Burdett having declined the defence of his seat, after lists had been exchanged with Mr. Mainwaring. In such a case the law allows any other person interested in the decision to defend the seat in his stead. Certain electors have accordingly claimed this right, with whom it was necessary that lists should again be exchanged, and other forms gone over, previous to a hearing. This has served so to protract the business as to defeat all hope of bringing the matter to an issue in the present Session.

A considerable portion of the time of the House of Commons has been occupied with the affair of Lord MELVILLE. On the 29th of April, it was resolved, on the motion of Mr. Spencer Stanhope, that the Attorney General should take the most effectual measures for securing, by due course of law, such sums as might be due to the public from Lord Melville and Mr. Trotter, in respect to the profits arising from the public money. This motion for a civil prosecution was strenuously opposed, and Mr. Banks moved an amendment, proposing, instead of it, a criminal prosecu-

tion. The original motion, however, was carried. A select Committee was also appointed for enquiring into such points in the Tenth Report, as had not been made the ground of civil prosecution.

On the 6th of May, Mr. Whitbread made a motion for erasing the name of Lord Melville from the Privy Council, and dismissing him from his Majesty's presence and councils for ever. The motion, however, was not pressed to a division, as Mr. Pitt informed the House that his Majesty had already given directions for the erasure of Lord Melville's name.

The Report of the Select Committee stated, in substance, that their enquiries had been so restricted, by the vote of the House by which a civil process had been instituted against Lord Melville and Mr. Trotter, that they could take no step towards ascertaining whether any of the public money had been applied to the private use of either: that it appeared that £40,000. of the naval money had been applied, with the concurrence of Mr. Pitt, to support, in very critical circumstances, the credit of the House of Boyd and Co.; for which the best security had been given, and which had also been replaced: that £10,000. had come into Lord Melville's hands previous to Mr. Trotter's pay-mastership, but of the mode of its application, or of the time and manner of its repayment, they had no evidence: that various sums, to the amount of £23,000., had been advanced to his Lordship by Mr. Trotter, during the fifteen years he had been treasurer of the navy; one half from public money, and the rest from a mixed fund at Coutts's, of public and private money, on which sums no interest had been paid; and that all vouchers having been destroyed, in consequence of a covenant to that effect made between Lord Melville and Mr. Trotter, no farther evidence can be obtained, except that it appears that Mr. Trotter acted as private agent for Lord Melville, and was in the habit of receiving money on his Lordship's account: that £23,000. had also been lent by Mr. T. to Lord Melville on interest: that Lord M. in conversation with Mr. Pitt, had stated, that another sum of naval money of £20,000. had been applied, during Lord Melville's last treasurership, to purposes not naval, but how or when does not appear: that in the year 1797, Mr. Raikes, then Governor of the Bank, had told Mr. Pitt of his having heard that the Treas-

rer of the Navy kept public money at Coutts's banking-house contrary to Act of Parliament; that on this Mr. Pitt had spoken to Lord M., who had assured him that no more money was drawn at any time from the Bank than was necessary for carrying on the details of the service, on which declaration Mr. Pitt had relied: lastly, that with respect to Mr. Jeilicoe's debt Mr. Trotter appeared, for a time, to have exerted himself to obtain its re-payment, but that after Lord Melville had obtained the Writ of Privy Seal exonerating him from the debt, no further pains had been taken about it. These facts are stated in the Report, but no opinion is expressed respecting them.

On the Report being presented, Mr. *Whitbread* gave notice of his intention to move the impeachment of Lord *Melville*. When the appointed day came Lord *Melville* applied to be heard in the House in his own defence, which was granted. His speech did not, upon the whole, make a favourable impression either on the House or the Public. He denied the charge of applying the public money to his own use, or of authorizing Trotter to do so, but he gave no satisfactory account of its application. He endeavoured to shew, that the Act of Parliament respecting the Treasurership of the Navy had not been violated by removing money from the Bank to a private Bankers; and that (contrary to the experience of succeeding Treasurers) it was impossible to pay the small sums, payable at the Navy Office, unless cash were kept at a private Bankers. He intimated that Mr. Trotter had been incorrect in his testimony respecting the money advanced to him. With respect to the agreement to burn papers, he declared that it was drawn up without his directions. With respect to the £10,000. spoken of in the Report, he said he should give no account of it; no man should wring it from him; but he intimated that it was applied to secret services in Scotland. As to Jellicoe's debt, it had been contracted previous to his Treasurership, and it was unjust that he should bear the loss. He deprecated any farther proceedings against him, the measure of his punishment being already sufficiently severe, and it being unjust to institute more than one process against an individual. Besides, he said, there was no fair tribunal before which he could be tried, almost all men, Lords and Commoners, having pre-judged his case. He closed with an appeal to the feelings of the House, declaring that, if the House and the Public did not do him justice, he looked with confidence to posterity.

As soon as Lord *Melville* had withdrawn, Mr. *Whitbread* moved that he should be impeached. An amendment was proposed by Mr. *Bond*, that the Attorney-General should be directed to prosecute him criminally. After a debate of two days continuance, the motion of impeachment was

negatived by a majority of 77, and the amendment carried by a majority of nine, there being 238 in favour of criminal prosecution, and 229 against any criminal process at all. The grounds on which the House seem to have proceeded in coming to this decision, were these; that it was a flagrant violation of the constitution for any minister to say, that he had applied public money but would give no account of its application; that no satisfactory explanation had been given by Lord *Melville* on a variety of points, while presumptions were strong against him; that his speech contradicted his own evidence, he having admitted to the Commissioners that he knew of Trotter's making use of the public money, and that he thought it fair, on account of the smallness of his salary, that he should do so, though he now denied any knowledge of his profiting by it; that though Lord *Melville* had affirmed that Mr. Jellicoe's debt had been contracted previously to his Treasurership, yet it was clear from the evidence that almost all of it had been contracted during his Treasurership, in consequence too of his culpable remissness; that when an Act of Parliament had been deliberately and systematically violated by a man in office, public justice required that something more should be done than merely expressing the displeasure of that House; that Lord *Melville*'s unwillingness to have the whole affair fully investigated, which could only be done by a trial of some kind, was a ground of suspicion; and that all inconvenience of the kind complained of by Lord *Melville* would be obviated by stopping the civil suit until the criminal process had terminated.

The decision of the House, however, as to the mode of proceeding against Lord *Melville* has unexpectedly, and in a most unprecedented manner, undergone a reversal. The *Attorney-General* having complained to the House of the difficulties in which he found himself involved in conducting the prosecution, notice was given by Mr. *Bond* that, on the 25th instant, he should move certain instructions to be given to the *Attorney-General*. On the 24th, however, Mr. *Leycester*, who had been chairman of Lord *Melville*'s committee, gave notice, that on the next day, when the affair should be brought forward, it was his intention to move that the mode of trial by impeachment should be substituted for that by criminal information. This motion was accordingly made by Mr. *Leycester*, and after a long debate, it was carried by a majority of 23; 166 voting for it, and 143 against it. There were, on this occasion, 158 fewer members present than on the preceding division, many members having quitted town, and the notice being too short to admit of their return, so that the House was in fact taken by surprise. All Lord *Melville*'s friends

voted for the impeachment in preference to the mode of trial already agreed upon; they obtain thereby, at least, delay, and plainly also some other advantages. We trust, however, that the ends of justice will be effectually attained by either mode.

One of the Reports of the Naval Commissioners appearing to furnish matter of charge against Sir Home Popham for his conduct while commanding one of his Majesty's ships in the East Indies, particularly in regard to the extent of the sums expended in repairs, a select committee was appointed to enquire into the state of the case. The Report of this Committee is highly honourable to Sir Home.

Mr. Jeffery, of Pool, on the 10th of May, moved for a great variety of papers, which he professed to make the ground of a serious charge against the naval administration of Lord St. Vincent's. The papers moved for, with a few exceptions, were obtained.

A Bill has passed for appointing Commissioners to enquire into the Military Expenditure of the country. The Commissioners are Major-General Oakes, Colonel Beckwith, Lieutenant-Colonel Drinkwater, Mr. Cox, Mr. Cummings, Mr. Peters, Mr. C. Basanquet.

A Bill for encouraging stipendiary Curates to reside on their cures, brought in by the Attorney-General, has passed the House of Commons, and is likely to pass the Upper House also. The proposed object is to be effected by an increase of salary in certain cases. The Bishop is already authorized to fix the salary of a Curate as high as £75. a-year. This power is considered as sufficient with respect to livings below the yearly value of £400. and therefore with respect to them no alteration is to take place. In the case of livings of £400. a-year and upwards, on which the incumbent does not reside, a power is to be given to the Bishop to allow to the resident Curate one-fifth of the value of the living (it being provided that that fifth shall in no case exceed £250. per annum) together with the use of the Parsonage-house and Garden.

A copy of the returns made to the Privy Council, by the Archbishops and Bishops, of such clergymen as do not reside on their parishes, and of those who have exemptions under the act of the 43d of the King, has been moved for in the House of Commons, and will be laid on the table in the ensuing Session.

A Bill has passed for allowing 50,000 tons of Coal to be brought annually to London by the Paddington Canal, on paying a duty of 10s. a ton.

Very tedious discussions have taken place in the House of Commons respecting the claims of the Duke of Athol to further remuneration, on account of his relinquishing the dignities and revenues of the Isle of Man; Mr. Pitt and his friends con-

ceiving him fairly entitled to the remuneration, while, not only the opposition, but many of the independent members of the House, consider the Duke as having already received sufficient compensation. The House have decided in favour of the Duke's claims.

Mr. Whitbread on the 15th inst. moved certain resolutions respecting the part which Mr. Pitt had had in the application of naval money to purposes not naval, viz. to the relief of the house of Boyd and Co.: but it appearing to the House, that the exigency of the case justified the measure, the resolutions were not carried, and it was agreed that a Bill of Indemnity, in the usual form, should be brought in in favour of Mr. Pitt.

On the 19th inst. a message from his Majesty was delivered to both Houses of Parliament, stating, that the communications between his Majesty and some of the continental powers were not yet in a state to be laid before Parliament, or to enable his Majesty to enter on any farther explanation with the French Government; but that his Majesty deemed it important to be able to avail himself of any favourable circumstances which may afford the best means of resisting the inordinate ambition of France, or may be most likely to lead to a termination of the present contest, on grounds consistent with the interests both of his own dominions and of Europe at large; and that he, therefore, recommended it to them to make provision accordingly.

In the House of Lords, on the 20th inst. an address in the usual terms was voted in answer to the message. It was opposed, however, by Lords Carysfort, Grenville, &c, who proposed an amendment, signifying the wish of the House that Parliament might not be prorogued till his Majesty could inform them of the result of the pending negotiations. The address was carried by 111 against 58.

A similar motion to that of Lord Carysfort was made on the same day in the House of Commons by Mr. Grey; but after a long discussion it was negatived, 110 voting for it and 261 against it. On the following day the King's message was referred to a Committee of Supply, and a sum of three millions and a half was voted to enable his Majesty to avail himself of the circumstances to which he had alluded in his message.

Sir John Newport has moved for an account of the Dignitaries, Rectories, and other gradations of clerical service in Ireland, distinguishing such as have resided, and such as have been absent on licence, during the last year; together with an account of the number of parishes in Ireland, united under the consolidation system. We rejoice in every measure calculated to throw light on the state of Ireland.

DOMESTIC INTELLIGENCE.

The long neglected subject of invasion begins again to occupy considerable attention. The enemy are certainly in a state of great activity; and there are many circumstances which will induce them to seize any favourable opportunity which may occur of making the long threatened attempt. The conduct of government strongly indicates a suspicion of this sort, as the naval force in the Downs has lately been very much increased, there being there at present no fewer than 15 ships of the line.

The consolidated fund for the year, ending on the 5th of January, produced upwards of thirty millions, leaving a surplus above the charge of nearly two millions.

A Board of Health has been established by his Majesty, for the purpose of guarding against the introduction and spreading of infection. The board is composed of Sir A. S. Hammond, Sir Lucas Pepys, Dr. Reynold, Sir F. Milman, Dr. Hunter, Dr. Heberden, Sir Alex. Monro, and Dr. Harness.

NAVAL INTELLIGENCE.

No intelligence whatever has yet (June 28) been received of the destination of the combined fleet of the enemy. It were vain to offer any conjecture on the subject. A very short time must resolve all our doubts, it being now eleven weeks since its sailing.

The Rochefort squadron have returned in safety to France, after their expedition to the West Indies.

Ninety-seven vessels have been detained and sent into Malta, between the 11th of Oct. and the 18th of March, 1805.

A French frigate has captured nine vessels bound to Newfoundland; two of which only have been retaken.

The *Gazettes* contain an account of three valuable Spanish ships, and about twelve privateers, taken by our cruisers in the course of the last month. Two of these were cut out of Muros road on the coast of Spain, by the boats of the *Loire*, the crews of which gallantly attacked and carried a fort on the shore, which endeavoured to prevent their attempt.

DEATHS.

APRIL. Rev. HENRY MOOR, Vicar of Chippingham, Cambridge.

At Blackburn, Rev. Mr. FLETCHER, having survived his wife only one month.

April 17. Aged 76, Rev. ISAAC WHYLEY, upwards of 40 years Rector of Witherley, Leicester.

At Bradford, Wilts. the Rev. WILLIAM DUNN.

Rev. JOHN KEMP, D. D. one of the Ministers of Edinburgh.

Rev. WILLIAM COLE, Rector of Long Marston, Gloucester.

Aged 77, Rev. JOSEPH SHARPE, Rector of Shadingfield and Market-Weston, Suffolk.

April 25. Rev. ERASmus MIDDLETON, Rector of Turvey, Bedford.

At Guilsborough, in his 81st year, the Rev. W. L. WILLIAMSON, M. A. Rector of Kildale.

After a few days illness, aged 22, Miss EMMA DICEY, daughter of Thomas Dicey, Esq. of Claybrook Hall, Leicester.

Rev. JOHN RICE, Rector of Walden, Kent.

Aged 75, Rev. JOSEPH WELLS, Rector of Boxford and Letcombe-Basset, Berks.

Rev. JOHN SHEPHERD, Rector of Pattiswick, Essex.

Aged 76, Rev. J. H. ABRAHAM, Rector of Compton-Martin cum Nemnett, Somerset.

Rev. RICHARD WALKER, Rector of

Shorwell and Motteston, Isle of Wight, and of Worthy, Hants.

On Dec. 21st. 1804, died the Rev. ROBERT RAIN, Minister of Hayfield in the Parish of Glossop, Derbyshire; a pious, upright, and respectable clergyman, the strain of whose preaching was in accordance with the Liturgy, Articles, and Homilies of the Church of which he was a Minister.

On the 26th of March died, the Right Rev. Father GABRIEL GRUBER, General of the Society of Jesuits.

At Rock, Worcestershire, the Rev. RICHARD WATKINS, Rector of Rock, and Lord of the Manor of Clifton Campville and Hounton, in Staffordshire, and of Houn, in Derbyshire.

Lately, at Grantham, in his 91st year, the Rev. RICHARD PALMER, D. D. Rector of St. Swithin's, London Stone, Cannon-street, and Scott Willoughby, near Grantham, and formerly one of the Prebendaries of Canterbury.

May 11. At Kenfield, Kent, the Rev. HENRY THOMSON, Rector of Baddesmere cum Lleveland, and Rector of Lower Hardres, in that country.

May 31. Aged 69, the Rev. CHARLES MOSS, Praelector and Canon Residentiary of Wells.

May 17. At Windleham, in Surrey, the Rev. ROBERT BARKER BELL, late Fellow of New College, Oxford.

May 25. At Sunderland, aged 62, the Rev. Dr. PALEY, Archdeacon of Carlisle, Sub-Dean of Lincoln, and Rector of Bishop Wearmouth.

May 18. At Hinton, Berks, in his 79th year, the Rev. J. Loder.

May 21. The Rev. HENRY GREEN, M. A. Rector of Earl's Croome, and Vicar of Feckenham, Worcestershire.

Last week, in Lamb's Conduit-street, the Rev. JOHN SKYNNER, of Easton, Northamptonshire.

At Blymhill, Staffordshire, in his 27th year, the Rev. H. Dickenson, A. M. of St. John's College, Cambridge, and Curate of Church Eaton.

Lately, at Lulworth Castle, in the 90th year of his age, the Rev. T. STANLEY, great uncle to the present Sir T. Stanley, Bart. of Hooton, Cheshire.

In Mortimer-street, Cavendish-square, in his 81st year, THOMAS Lockwood, Esq.

Jan. 18. At Malta, in his 68th year, ALEXANDER MACAULAY, Esq. Treasurer of that Island.

Feb. 20. Of the yellow fever, on board his Majesty's ship Theseus, on the Jamaica station, WILLIAM HONYWOOD, Esq. of

the Navy, eldest son of the Rev. Dr. Honywood, Prebendary of Exeter.

May 24. Aged 73, JOSEPH WILKES, of Measham, in Derbyshire.

May 30. In Piccadilly, Sir WILLIAM PULTENEY, Bart. M. P. for Shrewsbury.

May 31. In Tilney-street, in her 80th year, Lady ENGLEFIELD.

Lately, THOMAS PATES, Esq. of Hopwell-Hall, in the county of Derby.

June 3. At Osborn's Hotel, Cleveland-row, JOHN PUGET, Esq. one of the Directors of the Bank.—His death was occasioned by an apoplectic fit, which he was seized with at the door of the above House, and though every aid was called in, he died the following morning.

May 9. At Weimar, of a nervous fever, the celebrated Dramatic Poet, SCHILLER.

Lately, at Egham, in her 80th year, the Hon. Dowager Lady MARY EATTE, daughter of the third Lord Bellenden, and first cousin to the Duke of Roxburgh.

May 20. In Merrion-square, Dublin, the Countess Dowager MASSERINE, aged 89.

May 21. After a painful illness, in his 61st year, BERNARD HODGSON, LL. D. Principal of Hertford College.

ANSWERS TO CORRESPONDENTS.

S. P.; G. H.; N. O. T.; G. A. I.; N. A. S.; *Mythologicus*; are received.

We think that *Inquisitor* ought to pay more regard to the Rubric than to the Opinion of any Individual.

We are very much concerned that the book mentioned by L. S. should have remained so long unnoticed. We are unwilling, after the repeated disappointments which we have experienced, to make any promise; but we really hope in another month, or two at the farthest, to be enabled to give some account of it.

We are much obliged to G. S. for his communication, but we had already anticipated his design.

We should have been disposed to agree with C. C. in his view of Cowper's unhappy case, could we reconcile it with the circumstance, that although in 1773 he was visited with those fearful impressions mentioned by C. C., and which made him regard prayer in his case to be blasphemy; yet, in subsequent years, we find him both in his Letters and in his Poems using the language of prayer, and writing on the subject of religion, in a way which seems to prove that he must then have felt its power. We were far from wishing, by any thing which we said on the subject, to diminish the regard and affection with which all good men entertain the memory of Cowper; but, at the same time, we were of opinion, that it would be wrong to lose the benefit of the lessons which his life was calculated to afford.

A. E. D., will appear.

A FRIEND TO ACCURACY, was duly received.

B. M.; R. E. A.; B. V.; *Natura*; *Phiλο-Θεος*; and *George*; are under consideration.

JUVENIS ought to know that the criterion of a good or bad book is not to be sought for in the sect to which the writer belongs, but in the Scriptures.